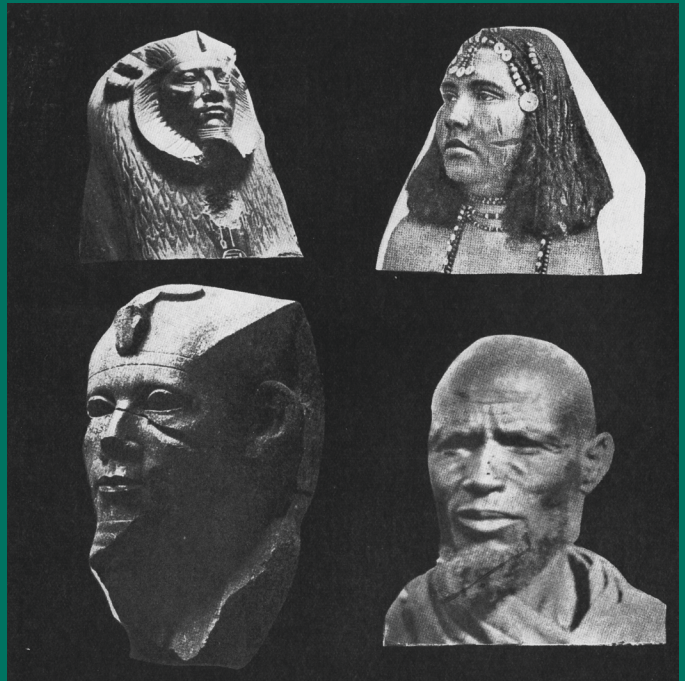


Ujulu Tesso Benti

OROMO INDIGENOUS RELIGION AND OROMO CHRISTIANITY

Contradictory or Compatible?
A Comparative Religious Study from
a Theological Perspective



Ujulu Tesso Benti
Oromo Indigenous Religion and Oromo Christianity

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Dedication

This dissertation is dedicated to all Oromo of all generations, ages, genders and religious groups who became victims of human rights violations during the long years of struggle for freedom.

Declaration

Unless specifically, indicated in the text,
this dissertation is the original work of the writer.

Dissertation zur Erlangung des Doktorgrades
der Philosophie (Dr. phil.)

vorgelegt dem Fachbereich 1: Erziehungs- & Sozialwissenschaften
der Universität Hildesheim
von Ujulu Tesso Benti

Erstgutachter: Prof. Dr. Martin Schreiner
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Abstract

The Oromo people are one of the ancient Kushitic speaking indigenous peoples of Africa. According to linguistic studies, archaeological findings and their Oral history, the original home of the Oromo is believed to be the Nubian Valley of the ancient Kushitic empire. They might have organized themselves as a nation, developed their holistic culture, the *gadaa*, about 4000 B.C. in their original home, then moved southwards and settled in their current regions as a single independent nation. However, the Abyssinian Emperor Minilik II, who got firearms from some European Christian Kingdoms, colonized the Oromo and built the current Ethiopian empire towards the end of 19th century.

Since then the Oromo lost their independence, were economically marginalized and culturally segregated. Using this situation as an opportunity, the missionaries of Christianity and Islam expanded their religions and established their own religious institutions in Oromia. On one hand, these two new religions brought new cultural elements that could enrich the Oromo culture. On other hand, they destroyed some valuable Oromo cultural heritages preserved by the Oromo Indigenous Religion (OIR). Their mission agents did not carefully consider cultural elements that could have continued. Instead, they destroyed them indiscriminately. The OIR *galmaas* (worship houses) were destroyed together with Oromo cultural and symbolic objects, and were replaced by Church buildings and mosques.

The Christian missionaries and their local agents assumed the OIR to be idolatry; its feasts, rites, and ritual practices contradictory to the Bible and the Christian faith. Therefore, at the baptismal rite they changed Oromo names to foreign names and discontinued *Moggaasaa* (OIR child naming rite). Among the Protestant groups of Oromo Christianity (OC), the Oromo's cultural songs and dances were regarded to be sinful and were therefore abandoned. Oromo cultural foods and drinks were also forbidden.

Against such generalized judgment on the OIR this dissertation raises a question: Are OIR elements contradictory or compatible with the OC? To answer this question, I conducted scientific research, compared OIR and OC elements, and produced this dissertation. This work identifies some identical, similar, partially similar and some differing elements in the two Oromo religions (OIR & OC). It is my hope that these findings might contribute to a religious dialogue that aims to create a peaceful religious coexistence in Oromia and beyond.

Key Words: Oromo, Cush (Kush), Ethiopia, Oromo origin, Oromo Indigenous Religion, Waaqa, Ayyaanaa, Oromo Christianity, Comparative Religious Study, Islam, Oromo Culutral Heritages, Oromo Songs, Oromomummaa, Oromo identity, Evangelization, Gadaa, Qaalluu, Qaallittii, Raagaa, Oromo Rituals, Oromo Feasts, Oromo Religious Symbols, Oromo liberation, Religious Dialogue

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Benti Ujulu Tesso

10. Index One: Questionnaire in English

A. Demographic Information

1. Name
2. Age
3. Gender
4. Religion (into which you were born and, if that has changed, your religion today)
5. Education
6. Profession
7. Work experience (in years)

B. What is your sense of Oromo Indigenous Religion?

1. What do you know about the Oromo Indigenous Religion (OIR)?
2. Have you ever participated (participating) in OIR worship rituals, rites and festivals? When and where? What was your experience?
3. The Oromo do not have sacred writings such as the Bible and Quran. Do you think the OIR qualifies to be a religion, without any systematic written documents?
4. Some scholars argue that the African Traditional Religions (ATR) including the OIR are influenced and shaped by the Judeo-Christian Religion. What is your comment about this?
5. According to some missionaries' belief, the Africans had no idea of religion and were living in darkness until they (the missionaries) brought the light of religion to Africa. What is your comment on this?

C. What do you know about Oromo God/gods?

1. Do Oromos believe in one God or many gods? Can you mention the name or names of God or gods in Oromiffaa?
2. Who is Waaqa? Where does Waaqaa live and what are Waaqaa's works?
3. How does Waaqaa relate to creatures such as animals, plants and to natural objects such as Earth, Sun, moon and other stars?

D. Tell me what you know about the place of spirits in Oromo religion

1. What are the categories and works of OIR Spirits? Can you name them?

2. Are the OIR Ayyaanaas (divinities) equal to Waaqaa to worship them?
3. Some people say «Ateetee» is Oromo Female goddess whom they worship. What is your response to this?
4. Do Oromo people worship the Ayyaanaa of their ancestors?
5. Please tell me about spirit possessions and how to deal with them in OIR?
6. Please tell me the beliefs about evil spirits such as Buda, and tolcha?

E. In your view, what is the Oromo concept of human?

1. How was the first human created? If there is Oromo creation story can you please tell me?
2. What is the relationship between Waaqaa and Human beings?
3. Does Waaqaa love Human? How do you know?
4. What do the Oromo believe about marriage and procreation?

F. In your view, how do Oromos view death and the hereafter?

1. Is there Oromo Myths about death?
2. What are the causes of death, destination of human soul? Is there life after death or resurrection according to OIR?
3. What are the rites and rituals of death among Oromo and what do they do?
4. Why do some Oromo prepare Daanci festival of libation in the name of their dead ancestors?

G. What is your sense of Oromo law and Order?

Do Oromos have concepts of law and order? Who imposes law and order?

Some people say safuu is Waaqaa's law and seeraa is human's law. Do you agree with this statement? Please tell me their differences.

H. What is your sense of sin and redemption in Oromo religion/culture?

1. What is the meaning and the origin of sin according to OIR?
2. How does Waaqaa deal with human Sin? Are there consequences of Sin?

3. Some scholars say that the Oromo have rituals of restoration through purification rites such as qulqulleessuu or haluu baasu. What is your comment about that?
4. Can you tell me about Oromo rite of Gumaa araarsu (Murder Reconciliation) in case someone is killed by another man or by flood or drowns in water?

I. Tell me what you know about spiritual leaders of OIR?

1. Some scholars say the OIR Priests known as Qaalluu (male) Qallittii (Female) are also traditional healers. However, the Christian missionaries argue that the Qaalluus are sorcerers or magician who have the spirit of Satan. What is your comment to this?
2. Is there difference between Qaalluu Abbaa Muudaa and Qaallichaa?
3. Can you tell me the differences between Oromo Christian priests and the Oromo Qaalluus?
4. What are the differences between the OIR prophets known as Raagaas and the current Oromo Evangelical Churches' prophets Raajootaas?
5. How do you explain Oromo Maallima or Caamsituu/ Roobsituu (rainmakers) in relation to the Biblical Rainmakers?
6. Please tell me about Oromo religious experts such as Urji Dhoftuu (Astronomers)?
7. How do you explain the Oromo Ekeru Dubbiftuu/ in relation to the OT story of Saul and the Witch of Endor in 1 Samuel 28?

J. What do you know about Oromo rituals and worship practices?

1. To whom do the Oromo address their morning and evening prayers? Can you say some Oromo traditional prayers and blessings?
2. Some people assume that the Oromo address their worship to their dead ancestors, spirits of trees, mountains, rivers and earth. What is your comment about that?
3. Please mention some of the Oromo sacrifices such as Dhibaayyuu (libation). Abdari, Gindihiikaa, Yaarabbii, and related offerings.
4. Please name OIR worship Houses, times and places.
5. The first-generation Oromo Evangelical Church leaders, whom the missionaries gave short Bible course training, destroyed the Oromo Qalluu institutions, the Galmaas (OIR worship houses), their worship instruments and built the Christian Churches. Do you believe their work was right if yes why? If not, why not?

K. What is your sense of celebratory festivals in OIR?

1. Why do Oromos celebrate Festivals such as Buttaa, Irreechaa, Masqalaa (Ifannoo), and Birboo?
2. Can you tell me the Oromo festivals such as Urgooftuu, Wadaajoo, Gijaaree and Cooraa?

L. What are some rites and rituals of Oromos?

1. Please tell me about Ateetee why the Oromo women celebrate it.
2. Can you tell me some about Buna Qalaa (frying coffee bean) ritual?
3. Do you perform birth and child naming rituals? If not, why not?
4. Can you please name and explain some Oromo religious symbols such as animals, plants, colours and objects?
5. How do you see the Oromo Jilaayyu (pilgrimage ritual of paying visit to Abbaa Muudaa)?
6. Many Oromo Christian churches' leaders reject rituals and instruments of the OIR. How do you understand such attitude?

M. Tell me about the Bible and Oromo Christianity in relation to OIR

1. Did you learn the Bible, or do you read the Bible every day?
2. Do you believe the Bible to be equal to the Word of God?
3. Is there human culture in the Bible?
4. Are the Biblical God and the Oromo Waaqa/Waaqayyoo the same or different?
5. What are the causes for Oromo peoples' conversion to Christianity and Islam in mass?
6. Some scholars argue that some OIR elements continued existing in Oromo Christianity and Islam even today. What is your comment on this?
7. The EOC and the Catholic Churches elevate some dead people to the level of saints and respect them. How do you see such belief in relation to African Traditional Religion (ATR) which includes OIR?
8. Is there connection between the EOC Mary (who performs wonder) and the OIR Maram evoked during Ateetee ritual?
9. Even though, the EOC, the Oromo protestant Churches and the Oromo Muslims have religious ministers, who claim to have extraordinary gifts of healing, they all accuse the Oromo Qaalluus of cheating people by pretending to be healers. What is your comment on this?

10. Can you tell some examples of healings and prophetic messages of the current Oromo evangelical churches? Can you tell me whether some of the healings happened and the prophecies fulfilled with examples?
11. Please tell me some examples of Oromo raagaas and their prophecies.
12. In your view, why are Oromo Christians interested in prophecies and healings now days?

N. In your view, are there similarities between OIR and Judeo Christian religions?

1. The Pentecostal Churches in Ethiopia are growing faster than the main line Missionary Churches such as the Lutherans and the Presbyterians. What could be the reason behind this?
2. What are the similarities between Waaqaa, Ayyaanaas of OIR and the Biblical God and spirits?
3. Do you see similarity between Judeo Christian religious leaders, worship rites, worship places, festivals and symbols and that of the OIR?

O. In your view, are OIR and Christianity the opposites of each other?

1. Do you believe that the OIR is against Oromo Christianity? If yes can you mention where they contradict each other?
2. Can you please mention some differing elements in both Oromo Christianity and in OIR that are oppositional?

P. Do you see the different religions addressing cultural, socio-economic, and political issues?

1. Some Oromo elites accuse Oromo Christianity for destroying the important Oromo cultural heritages that could have continued. What is your comment on this accusation?
2. Do Oromo Christians and Oromo Muslims practice some OIR rituals such as Buttaa, birth and child naming rituals? If not, why not?
3. What do you comment if some Oromo Christians attend Buttaa and Irrecha Festivals, sing Oromo cultural songs, perform Oromo rituals of marriage, Ateetee, birth rites, child naming rite and remain member of the Church?

11. INDEX TWO : QUESTIONNAIRE IN OROMIFFAA

Gaafilee waa'ee Amantii Oromoo Duraa fi Kirstianummaa Oromoo

A. Nama Gaafate, Kan Deebii, Iddoo fi Yeroo itti Gaaffii fi Deebii

1. Maqaa nama gaafatamee:
2. Umurii
3. Saala
4. Amantaa hordofan/ Dur fi amma
5. Barumsaa
6. Ogumaa
7. Muuxanno hojii
8. Iddoo fi Guyaa gaaffileen kun itti ta'e
9. Nama gaafate:

Yaadachiisa: Yoo gaaffichi isin hin ilaalle ana hin ilaallatu jedhaa. Warri Kompuutaratti hin fayyadamne deebii isaa lakkoobsa isaa wajjin waraqaa biraa irratti naaf barreessaa. Warri Kompuutaratti fayyadamtan gaafficha jalatti insert goodhaa naaf deebisaa adaraa.

B. Waa'ee Amantii Oromoo Duraa (AOD), bubee attamii qabdu?

1. Waa'ee Amantii Oromoo Duraa (AOD) maal beektu?
2. Waaqeeffannaa AOD hirmaattanii beektuu, amma hirmaattu? yoom eessatti? Muuxannoo attamii qabaattan?
3. AOD kitaaba Qulqulluu kan akka Macaafa Qulqulluu ykn Quraa-naa Qulqulluu hin qabu. Kanaaf ulaagaa Amantii guutuu dabda'aa AODn?
4. Beektooti tokko tokko waliigalli Amantii Afriikaa durii kan Oromoo dabalatee Amantii Kirstiyaanaa fi Islaamaa harkaa waa hedduu fudhatan jedhu. Sababi isaas Kiristyaanummaa fi Islaamumaatu dursa jedhu. Isin maal jettu kana irratti?
5. Misiyoononni sabni Afriikaa hanga gaafa Kirstiyaanummaa fudha-teetti dukkana keessa ture. Sababio isaas Waaqayyoon hin qaban turan jedhu. Isin maal jettu kana irratti?

C. Waa'ee Waaqaa ykn Waaqotaa Oromoo maal beektu?

1. Oromoonni Waaqa tokkicha moo Waaqoota baayyeetti amanu? Maqootaa Waaqaa ykn Waaqootaa Oromiffaatti maalfaa jedhama?
2. Waaqi ykn Waaqayyoo eenyuu, eessas jiraata, Hojjin Isaas maallfa'i?
3. Waaqayyoo uumama hundaa kan akka namootaa, bineensota, Mukkeeyyii, Lafaa, Aduu, Jia, Urjii fi biro waliin quunnamtii attamii qaba? wajjin quunnamtii attamii qaba?

D. AOD keessatti Qoodi Hafuurooti maal akka ta'e natty himaa

1. Akka AODtti, maqoolee, gartoolee fi hojiinn hafuurootaa maalfaa'i?
2. Ayyaanoonni akka Waaqaatti waaqeffaamuu?
3. Misiyoonoonni Ateeteen Waaqa dubartoota Oromoo ti jedhu isin maal jettu?
4. Dhuguma Oromoon Ayyaana Abootii isaanii Waaqessuu?
5. Waa'ee Ayyaanni nama irra bu'uu ykn hafuuraan qabamuu naaf Ibsaa.
6. Mee waa'ee hafuuroota gadhee akka Budaan fi Tolchaan akka AODtti naaf ibsaa.

E. Akka ilaacha keessanitti Oromoon Nama attamitti hubata?

1. Namni attamitti uumame? Oduu uumamuu nama duraa Oromoon qabu natti himuu dandeessuu?
2. Namaa fi Waaqa gidduu hariiroo ykn Quunnamtii attamiitu jira?
3. Waaqayyoo namoota ni jaallataa? Attamitti beektu?
4. Waa'ee Fuudhaa fi Eerumaa akkasumas Ittifufeenya Namaa attamitti amanu AOD keessatti?

F. Akka Ilaalcha keessanitti Oromoon Du'aa fi Du'a booda attamitti hubatu?

1. Oduun waa'ee du'a jalqabaa Oromoon qabu beektuu?
2. Akka AODtti sababi, du'aa, carraa lubbu nama du'ee fi jireenya du'a booddee ykn du'aa ka'uun attamitti hubatama?
3. Yeroo namni du'u sirna Oromootaan raawwatamu naaf ibsituu? Maaliif akkasitti raawwatama?
4. Maaliif AOD keessatti Daanciin nama du'e ilaalchisee qalama? Dhi-baayyuunis maaliif dhibaafatama?

G. Seeraa fi Sirna isin attamitti hubattu?

1. AOD Seeraa fi Sirni ykn Toorri jireenyaa attamitti? Eenyutu seera tuma?
2. Seerrii Waaqaa Safuu fi Seera namaa jedhuu beektooti tokko tokko. Isin ammo maal jettu, garaagarummaan isaanii maali?

H. Cubbuu, Araara ykn Dhiifamaa attamitti hubattu isin?

1. Akka AOD tti Cubbuun maalii, eessaa maddee?
2. Waaqayyoo cubbamaa nama attamitti ilaala? Firiin cubbuu maal?
3. Beektooti tokko tokko Cubbuu hojjetame irraa qulqullaa'uuf Oromoonni sirna haluu baasuu ykn qulqulleessuu raawwachuun araara fi nagaa buusu jedhu. Isin maal jettu kana irratti?
4. Sirna Araara buusuu keessa kan akka gumaa araarsuu fi bishaan nama nyaatee wajjin nagaa buusuu Oromoon qaban mee natty himaa.

I. Geeggeessitoota AOD waan beektan natti himaa

1. AOD keessaatti geggeessitooti Qaalluu dhiiraa fi Qaallittii dubartii wallaantootas jedhu beektooti tokko tokko. Misiyoononni garuu Qaallota Oromoo warra nama gowwoomsan, qoricha namatti goodhanii fi hafuura seexanaan hojjetanii dha jedhu. Isin ammo maal jettu?
2. Qaalluu Abbaa Muudaa fi Qaallicha gidduu garaagarummaan maali?
3. Garaagarummaa Geggeessitoota Kiristianootaa Oromoo fi Qaalluu Oromoo maal irratti?
4. Garaagarummaa Raagoota ykn Ooda AOD fi Raajoota Waldoonii Wangeelaa Kiristiyaanaa Oromoo yeroo ammaa maali?
5. Waa'ee Maallima Oromoo caamsitoota Macaafa qulqulluu wajjin yeroo miijantanoo attamitti hubattu?
6. Mee waa'ee Urji dhaoftuu Oromoo natty himaa.
7. Ekeri dubbiftuu Oromoo yeroo isa kan Macaafa 1Samuel 28 keessa jiruun yeroo ilaaltan attamitti ilaaltu?

J. Waa'ee Sirnoota Waaqeessuu maal beektu?

1. Oromoonnii AOD keessatti eenyuun kadhatu ykn waaqeessu? Kadhata Oromoonni ganamaa fi galagala kadhatan fi eebbaa Oromoo keessaa kan beektan natti himaa

4. Waaqayyoo Oromoo fi Waaqayyoo Macaafa Qulqulluu tokko moo garaagara?
5. Sabni Oromoo baayyeen sababa maaliif Amantii isaa dhiisee Kiristiyaanummaa fi Islaamummaa fudhate?
6. Beektooti tokko tokko Amantii Oromoo keessaa hanga tokko Amantii Kiristiyaanaa fi Islaamaa keessatti fudhatamee itti fufee jira jedhu. Isin maal jettu?
7. Waldootiin Kiristiyaanaa akka Orthodoxii Itiyoophiyaa fi Kaatoolikii namoota du'an sadarkaa Qulqullootaatti ol kaasanii kabaju. Kana waa'ee kabajuu ayyaana Abootii Afriikoonna Oromoota dabalatee amantii isaanii keessatti qabaniin yeroo wal bira qabdan attamitti hubattu isin?
8. Maaraamii warra Orthodoxii Itiyoophiyaa fi Maraam Ateetee Oromoo waliitti dhiheenya qabu moo hin qaban?
9. Waldaan Kiristiyaanaa Orthodoxii keessa kan nama dhukkubsataa fayyifna jedhan Dabtaraa kan Islaamaa keessa Sheekoota, kan warra Wangeelaa keessaa raajootatu jira. Hundi isaanii garuu Qaallooti Oromoo nama dhukkubsataa fayyifna jedhanii nama gowwoomsu jedhanii hammeessu. Isin waa'ee kanaa maal jettu?
10. Raajooti fi warra dhukkubsataa fayyifna jedhan ergaa isaanii keessaa, raawwii waan isaan jedhani wajjin qabatamaatti fakkeenya wajjin natty himuu dandeessuu?
11. Waa'ee raagaa Oromoo raajummaa isaan jedhan raawwii isaa wajjin mee fakkeenya waliin natti himaa.
12. Maaliif yeroo ammaa Kiristiyaanoonna Oromoo raajummaa fi warra nama fayyisan barbaadu?

N. Akka ilaalcha keessanitti Tokkummaan AOD fi Amantiin Kiristiyaanaa waliin qaban maalfa'i?

1. Waldootiin Warra Phenxe Qoosxee Waldootii warra misiyooniin dhaaban akka Lutheran, Presbyterian, Baptist caalaa biyyaa Afrikaa keessatti baayyachaa adeemu? Kun maalif isinitti fakkaata?
2. Tokkummaan Waaqa fi Hafuuroota Macaafa Qulqulluu gidduu fi Waaqa fi Ayyaana Oromoo giddu jiran maalfa'i irratti?
3. Waaqeeffannaa, Geggeessitoota Amantii, Mallattoolee Amantii, Ayyaanootaa, bakkooolee Waaqeessuu ilaalchisee walfikana AOD Amantii Kiristiyaanaa Oromoo waliin qabu maafa irratti?

O. Akka Ilaacha keessanitti AOD fi Kirstyaanummaan Walfaalleessuu?

1. AOD faallaa Kirstyaanummaa ti jettanii amantuu? Maal irratti?
2. AOD fi Kirstyaanummaa Oromoo bakka isaan garaagara ta'an naaf ibssituu dandeessuu?

P. Amantiwwan Addaa Addaa, Gaaffii Aadaa, Hawaasummaa fi Siyaasa deebisuu isaanii hubattuu?

1. Beektoonni Oromoo tokko tokko akka jedhanitti mallattoo eenyummaa Oromoo, kann ta'an, Kuusaa Oromoo bara dheeraa kann ta'an Aadaa Oromoo balleessuu irratti Amantiin Kiristiyaanaa fi Islaamaa duula geggeessaniiru ammas geggeessaa jiru jedhu. Isin waa'ee kanaa maal jettu?
2. Kirstiyaanoonni fi Musliimoonni Oromoo ta'an sirna aadaa Oromoo akka Buttaa, sirna aadaa gaa'ilaa Oromoo, sirna maqaa moggaasuu kkf ni raawwatuu? Kana irratti yaada maalii qabdu isin?
3. Namoonni tokko tokko Kirstyaanummaan Oromoo ammaa rakkoolee siyaasaa, hawaasaa Oromoo waliin quba hin qabu jedhu isin maal jettu?
4. Geggeessitooti Waldaa Kiristiyaanaa Oromoo akka Qeesootaa fi lallaboota Wangeelaa miseensa parti politiikaa Oromoo ta'uun, taajajiluu, qabeenyaa fi mirga Oromoo eegsisuu irratti waan godhaa turan fi jiran yoo jiraate fakkeenya wajjin natti himuu dandeessuu?

Q. Akka Ilaalcha keessanitti Barbaachisummaan Waliin Haasa'uu Amantiwwaan Jiraa?

1. Waldootiin Kiristiyaanaa Oromoo AOD sadarkaa amantii Yihuudootaa, kan Kiristiyaanaa, Islaamaa, Kann Hindootaa tti walqixxeessanii ilaaluu?
2. Waldootiin Kiristiyaanaa AOD wajjin haasaa wal hubannaa godhan tureeraa? Eessatti Yoom?
3. Yoo Kirstiyaanoonni Oromoo Kirstyaanummaa isaaniis qabatani sirna aadaa Oromoo akka cidha Buttaa, Ayyaana Irrechara, Weeduu aadaas weeddisan sirna aadaa gaa'ilaa Oromoo kabajjatan, sirna ateetee, daumsaa fi maqaa moggaasuu raawwatan karaa keessan ni deggertuu?
4. Gaaffilee AOD fi Kiristiyaanummaa Oromoo ilaallatu kanatti yaa-da dabalaa ykn mormii qabdan dubbachuu irraa of hin qusatinaa adaraa.

12. INDEX THREE: LIST OF INFORMANTS

INTERVIEWED PERSONS

- 1) Birrii, Fiixee (M) Pastor 12-01.2012
- 2) Dagaagoo, Hordofaa (M) Church Elder 25-12-2011
- 3) Rev. Fiixumaa, Ulaa (M) Pastor and retired Bishop 25-03.2012
- 4) Nonnisee, Galataa (M) lay Member, 26-03.2011
- 5) Hinseenee, Alemii (F), lay member 05-12-2011.
- 6) Yosef (M) Evangelist

RESPONDED TO THE QUESTIONAIR

- 1) Aga, Giragn Mulugeta, (M) Pastor 05-02.2013
- 2) Bantii, Gaaddisaa Dhaaba, (M) 22.11.2011
- 3) Bojie, Deresa Kitte (M) 20.11.2011
- 4) Lata, Leenco (M) 06.11.2011
- 5) Qubee, Alemayehu (M) 19.12.2011
- 6) Waaqwayyaa, Hundasaa, (M) 11.11.2011.

13. INDEX FOUR: QUESTIONS AND ANSWERS

13.1 Aga, Mulugeta

Questionnaire on Oromo Indigenous Religion (OIR) and Oromo Christianity

A. Demographic Information

1. Name: Aga, Mulugeta Giragn
2. Age: 36
3. Gender: male
4. Religion (into which you were born and, if that has changed, your religion today): Christianity
5. Education: Holder of Master's Degree
6. Profession: Pastor
7. Work experience (in years): Over 10 years

B. What is your sense of Oromo Indigenous Religion?

1. What do you know about the Oromo Indigenous Religion (OIR)?
Oromo Indigenous Religion is the religion of Oromo people which they were practising before the introduction of any other foreign religions, such as, Christianity and Islam. It is a believe in one God, the creator, protector, healer, sustainer, source of wealth, prosperity and reproduction or continuity of life. In fact, it is still practised among Oromos who are not converted to either of these mission oriented religions.
2. Have you ever participated (participating) in OIR worship rituals, rites and festivals? When and where? What was your experience?
I only participated in the annual Irecha festival, twice at Bishoftu, Etheopia in 2005 & 2006.
3. The Oromo do not have sacred writings such as the Bible and Quran. Do you think the OIR qualifies to be a religion, without any systematic written documents?
As far as religion is based on beliefs of a society or a person, it can qualify. Religion works with the heart, understanding and commitment of its adherent whether it is formal or informal. The written scriptures are only for the formality of one religion and to preserve

that religion for generations. The Bible and Qur'an are compiled from oral information and became a written scripture. However, it is also better for the OIR to have a written sacred book.

4. Some scholars argue that the African Traditional Religions (ATR) including the OIR are influenced and shaped by the Judeo-Christian Religion. What is your comment about this?

The ATR or OIR is there before Christianity or Islam. It is connected with the tradition of a society which were being practised from the time when the Africans including Oromos began to live. From this fact, it is possible to argue that even Christianity or Islam drew much examples and experiences from the practices of ATR or OIR.

5. According to some missionaries' belief, the Africans had no idea of religion and were living in darkness until they (the missionaries) brought the light of religion to Africa. What is your comment on this?

In my opinion, this comes only from ignorance of historical facts and pride. If in ATR people know and claim the nature of God as Christianity also does, identifying the Africans with the darkness of religious perspective lacks convincing argument. Maybe they brought the form of religion because they already had the formal scriptures. Otherwise, the knowledge and belief of God was there before Missionaries coming to Africa.

C. What do you know about Oromo God/gods?

1. Do Oromos believe in one God or many gods? Can you mention the name or names of God or gods in Oromiffaa?

Although I am not the OIR follower, I know that the follower of this religion is believing in one God and have no many gods. They call this one God, Waaqayyo (Waaqa).

2. Who is Waaqa? Where does Waaqaa live and what are Waaqaa's works?

Waaqa (Waaqayyo) is the God of OIR follower. According to the believe of the OIR followers Waaqa lives every where which is also true from the teaching of Christianity. That is why they can make the places where they can gather to worship this God, either on mountains or around rivers or under big trees or in homes of the wise and respected persons among the communities. God is creator, healer, protector, prosperity or wealth giver, source of reproduction for living things according to the belief of OIR.

3. How does Waaqaa relate to creatures such as animals, plants and to natural objects such as Earth, Sun, moon and other stars?

In the belief and understanding of OIR, the mentioned creatures or natural objects are the ways through which the one God reveals Himself to his people. To speak to them, to convict them, to teach them, to give them hope and so on.

D. Tell me what you know about the place of spirits in Oromo religion

1. What are the categories and works of OIR Spirits? Can you name them?

The OIR spirit is Ayyaanaa, and this works through those who are called Kalus, and through dreams and kind of visions through those who are righteous and keeping themselves from all practices of sins and inequities.

The Ayaanaa reveals while the OIR followers have worships on some festivals, during Ateetees, and so on.

2. Are the OIR Ayyaanaas (divinities) equal to Waaqaa to worship them?

No, but Ayyaanaas are given to the devoted people from Waaqaa/Waaqayyoo (God). They fulfill the will of Waaqaa in the lives of the people in whom they work.

3. Some people say «Ateetee» is Oromo Female goddess whom they worship. What is your response to this?

Ateetee is not goddess, but is a celebration of women, especially regarding the fertility. It is like a festival time for women, to give thanks to Waaqaa for those who have got children and to pray for those who are barren.

4. Do Oromo people worship the Ayyaanaa of their ancestors?

They worship Waaqaa, but the Ayyaanaa inspires them to do this. Ayyaanaa, what inspires them is not from ancestors, but from Waaqaa. They then worship the Waaqaa of their ancestors and Ayyaanaa help them in this regard.

5. Please tell me about spirit possessions and how to deal with them in OIR?

As I already mentioned the spirit possessions reveal on some who are given the Ayyaanaa. In OIR this kind of people are considered as righteous, wise and respected among the community. They advise others what they have to do and not, they lead the prayers or worship to Waaqaa.

6. Please tell me the beliefs about evil spirits such as Buda, and tolcha?

Traditionally the Oromos say that there are Buda and tolcha and connect them with evil spirits. The Oromos say that these Buda and tolcha destroy someone's life and property. But there is no any vivid

evidence or sign that identifies the Buda and tolcha from among the communities. The tradition says that these groups work secretly by the possessions of evil spirit.

E. In your view, what is the Oromo concept of human?

1. How was the first human created? If there is Oromo creation story can you, please tell me?
I do not know whether there is Oromo creation story. But I think OIR believes that human is created by Waaqaa, since it teaches that Waaqaa is a creator.
2. What is the relationship between Waaqaa and Human beings?
Waaqaa is creator and human beings are creatures. Human beings believe in Waaqaa, obedient to him and worship him. Waaqaa, protects, heals, blesses, etc.
3. Does Waaqaa love Human? How do you know?
The OIR says yes. It is because he loves that he gives them fertility, heals them and so on.
4. What do the Oromo believe about marriage and procreation?
Oromo believes that marriage is one of the fulfilment of Waaqaa's will. In case of procreation, they believe that Waaqaa is a source of fertility. Even for the barren women, the Luba of OIR prays and she gets children.

F. In your view, how do Oromos view death and the hereafter?

1. Is there Oromo Myths about death?
I do not know whether there is a Myth about death in OIR, but Oromos believe that there is a death.
2. What are the causes of death, destination of human soul? Is there life after death or resurrection according to OIR?
According to OIR there are many causes for this. Like getting old, illness, accident, and so on. In most cases, it seems as if there is no concept about life after death. But among some there is a tendency which shows that there is a belief in life after death. I think the OIR also advises this. If not, there would have been no advises to believe in Waaqaa, and to obey him.
3. What are the rites and rituals of death among Oromo and what do they do?
I have no idea about this.
4. Why do some Oromo prepare Daanci festival of libation in the name of their dead ancestors?
I have no idea.

G. What is your sense of Oromo law and Order?

1. Do Oromos have concepts of law and order? Who imposes law and order?

Yes, they have laws of administration, eg. Laws under gadaa system, laws of marriage, laws of family, laws of disciplines among the communities, and so on. They have cultural and traditional orders especially, on harvests, generation gaps (between elders and youngsters), orders of meals, blessings and so on.

2. Some people say safuu is Waaqaa's law and seeraa is human's law. Do you agree with this statement? Please tell me their differences. No, safuu is a cultural law or norm which are passing from generation to generation among Oromos. The communities live with each other by keeping those safuus. The safuus are not amended or changed and the communities internalize them from the age of childhood until death. Seeraa is the law of practices by which they rule or administer one another. The seeraa can be amended or formulated or changed or transformed by the community's agreement.

H. What is your sense of sin and redemption in Oromo religion/culture?

1. What is the meaning and the origin of sin according to OIR?

The meaning of sin is doing evil things which are against the rules/wills of Waaqaa and its origin is evil spirit.

2. How does Waaqaa deal with human Sin? Are there consequences of Sin?

According to OIR Waaqaa punishes evil doers. Even the punishment passes to their children as well.

3. Some scholars say that the Oromo have rituals of restoration through purification rites such as qulqulleessuu or haluu baasu. What is your comment about that?

I have no idea.

4. Can you tell me about Oromo rite of Gumaa araarsu (Murder Reconciliation) in case someone is killed by another man or by flood or drowns in water?

Gumaa Araarsuu is the very common and special rite in OIR. The elders are selected from both families and begin the process of reconciliation. The ram is bought and on the Day of Reconciliation, they bring both families to the river side. Both families stand opposite to one another along the river. The elders stand at the midst of the river with the ram. They pierce through the side of 'the ram

alive. The murderer and the family from whom a person is killed insert their hands into the body of the ram through the pierced hole. They shake hands of one another in the stomach of a ram turn by turn. And the ram is thrown away. After that both families united and demonstrate that peace has been made between them. All are invited to meal together at the home of either of them.

I. Tell me what you know about spiritual leaders of OIR?

1. Some scholars say the OIR Priests known as Qaalluu (male) Qallittii (Female) are also traditional healers. However, the Christian missionaries argue that the Qaalluus are sorcerers or magician who have the spirit of Satan. What is your comment to this?

According to OIR, the Qaallus/Qaallittiis are those who are inspired by Ayyaanaa of Waaqaa. Those who have problems, illness, and different questions of life, visit them to get solution. They get immediate solutions or get some instructions to follow and fulfil to get solutions for their problems. The OIR does not say Qaalluus are sorcerers.

2. Is there difference between Qaalluu Abbaa Muudaa and Qaallichaa? I have no idea about this.

3. Can you tell me the differences between Oromo Christian priests and the Oromo Qaalluus?

Both are religious leaders who claim that God is one. But the difference is that the Christian Priest uses a written sacred scripture which the Oromoo Qaalluus do not have. The Christian priests get trainings for the ministry, whereas the Oromoo qaalluus minister after being inspired by Ayyaanaas.

4. What are the differences between the OIR prophets known as Raagaas and the current Oromo Evangelical Churches' prophets Raajootaas?

Both prophecy. From both sides there are fulfilments sometimes and sometimes not. They both tell what may come in the future and give warnings and advises for their adherents.

5. How do you explain Oromo Maallima or Caamsituu/ Roobsituu (rainmakers) in relation to the Biblical Rainmakers?

Oromoo keessaa namoot tokko tokko akka bokkaa caamsan nan dhaga'a, garuu attamitti akka caamsan, maaliin akka caamsan hin beeku. Yoo dhuguma ta'e hin beeku, tokko tokko akkasumatti qiileensa afuufanii bokkaa roobuuf jedhu dabarsu jedhan. Kaan immo gogaa ha ta'uu lafee hin beeku jawee keessaa waa fuudhanii ittiin caamsu jedhu. Kaan immo biqiltoota keessaa waan tokkotti

gargaaramu jedhu. Namoonni yeroo cidha qaban, yeroo midhaan makaran, yeroo owaalcha geggeessan yeroon yeroo bokkaa yoo ta'e caamsituuf qarshii kaffalanii caamsifatu. Kun immoo isa Macaafa Qulqulluu keessatti caqafamee wajjin wal fakaata.

6. Please tell me about Oromo religious experts such as Urji Dhoftuu (Astronomers)?

Ani warra aayyaana ijooleen dhalatte himan, warra shini bu'aa ilaalan argee beeka. Warri ayyaana ijoollee himan guyya dhalootaa mucaa gaafatanii guyyichi maal irra akka oolu beeku aadaa keessaa. Yeroo sana ayyaana Leencaa ykn Arbaa ykn Harree kkf dhalate jedhu. Yoo ayyaana Leencaa dhalate mucaan tokko foon nyaachuu jaalata (jaallatti) jedhu. Kan Arbaa waan qabe galmaan ga'e malee gad hin dhiisu jedhu.

Kan warra Urjii Dhoftuu garuu hin beeku.

7. How do you explain the Oromo Ekeru Dubbiftuus/ in relation to the OT story of Saul and the Witch of Endor in 1 Samuel 28?
I do not know about this.

J. What do you know about Oromo rituals and worship practices?

1. To whom do the Oromo address their morning and evening prayers? Can you say some Oromo traditional prayers and blessings?
They address to Waaqaa.

Some of prayers: Yaa Waaqaa garaa guraachaa guraacha garaa garbaa nuu dhaga'i. Ganama: Nagaan nu bulchitee nagaan nu oolchi. Hamaa fi hamtuu nurraa qabi. Galgala: Nagaan nu oolchitee nagaan nu bulchi jedhu. Kadhata biraan: Yeroo midhaan facaafachuuf qophaa'an: Yaa Waaq bokkaa kee nuuf roobsi. Dachee nuuf owaadhu. Biqila nuu magarsi. Yaa Waaq bineensaa fi qileensa hamaa balleesii garaa garaa midhaan kenya irraa nuu qabi. Ijoollee keenya, qee'ee-keenya, maatii keenya, horii keenya nagaatti nuu eegi, jedhu. Eebba garaa garaa: Aboonni yeroo ijoollee eebisan dura biqila jechuun Farsoo (Daadhiis) qabachiisanii eebbisu. Warri eebifaman lafa taa'u.

Akkana jedhu: Qabattanii aaga qabadhaa, raftanii abjuu qabadhaa, waatii fi manyee qabaadhaa... jedhu. Gaafa fuudhaa fi heerumaa immoo: Cida maddifadhaa, jalduu biikkoo ta'aa qomaa duddatti baadhaa, arangamaa guraacha ta'aa gannaa bona lalisaa, somboo lolloqaa ta'aa yaabbii dhowadhaa, jedhu.

2. Some people assume that the Oromo address their worship to their dead ancestors, spirits of trees, mountains, rivers and earth. What is your comment about that?

As far as the information I have, they address to Waaqaa, that reveals himself through what you mentioned above. But others who are against Oromo traditions say this in order to degrade their practices.

3. Please mention some of the Oromo sacrifices such as Dhibaaayyu (libation). Abdari, Gindihika, Yaarabbii, and related offerings.

If I am true or not I do not know. The OIR followers do Dhibaaayyu once in a year or any time in their live. They make this under a big tree where they consecrate as a holy tree or in Siidaas. During this they prepare (Marqaa) and some others like Milk and its products and put under those trees. This is done when they are ordered by Kallus. It is a kind of atonement, since they believe that the miserable in their live and properties will be solved after that. They hope blessings and all the good in every aspect after that.

In case of Abdari, it is a kind of offering. They do this as a thank giving because of prosperity, when the livestock are increasing or when they get good harvests. If they have no property or problems of livestock also they slaughter ram or goat at the gate of enclosure or in their agricultural fields and eat and drink, there. By doing this they hope that they will get more in future.

I do not know the others.

4. Please name OIR worship Houses, times and places.

Worship houses are, small huts built around the houses of Kallus, namely Daashoos. The worship times are normally on Wednesdays and Fridays.

5. The first-generation Oromo Evangelical Church leaders, whom the missionaries gave short Bible course training, destroyed the Oromo Qalluu institutions, the Galmaas (OIR worship houses), their worship instruments and built the Christian Churches. Do you believe their work was right if yes why? If not, why not?

In fact, they did because they wanted to bring radical change in religious perspectives as they were oriented with doing so. In my opinion, it would be also possible to adopt some of the OIR forms and contents to use them by Christianizing.

K. What is your sense of celebratory festivals in OIR?

1. Why do Oromos celebrate Festivals such as Buttaa, Irreechaa, Masqalaa (Ifannoo), and Birboo?

Irreechaa is annual festival of thanks giving. During this day the Oromos dance, chant, eat and drink, make different local cultural shows, mainly through dresses, ornaments, and appearances.

Butta is celebrated in connection to the changes of ages within the gadaa system, i.e. I think once in 8 years. During this they elect and inaugurate the successive leaders. They slaughter bulls or Oxen, eat and drink. They celebrate by cultural dances as well.

2. Can you tell me the Oromo festivals such as Urgooftuu, Wadaajoo, Gijaaree and Cooraa?

I do not know about this.

L. What are some rites and rituals of Oromos?

1. Please tell me about Ateetee why the Oromo women celebrate it.
During Ateetee the women celebrate as thanks giving for the fertility. They praise waaqaa for the woman who got a baby and pray for the barren ones.
2. Can you tell me some about Buna Qalaa (frying coffee bean) ritual?
Bunaa Qalaa is special invitation that the Oromos make for friends on some special days and feasts. During wedding some brides take with them to the home of the bridegrooms.
3. Do you perform birth and child naming rituals? If not, why not?
I did not do this. I am not used of it and I even do not know how to perform it.
4. Can you please name and explain some Oromo religious symbols such as animals, plants, colours and objects?
I only know a plant, called Odaa, a sacred tree for Oromos to gather under it for reconciliation between persons.
5. How do you see the Oromo Jilaayyuu (pilgrimage ritual of paying visit to Abbaa Muudaa)?
I do not know this.
6. Many Oromo Christian churches' leaders reject rituals and instruments of the OIR. How do you understand such attitude?
That is because they identified it with evil spirit. But if they would have adopted these issues in Christian churches, there would be no fear of current challenges from waaqefataa movements.

M. Tell me about the Bible and Oromo Christianity in relation to OIR

1. Did you learn the Bible, or do you read the Bible every day?
I read it often although I am not dare enough to say I read it every day.
2. Do you believe the Bible to be equal to the Word of God?
The Bible, according to my religion and belief, is a Holy scripture. In fact, there are human or Satan words (sayings) stated in it. Howe-

ver, all messages written in it are either the direct truths and sayings from God or parables and other's sayings to clarify the secret of that truth. Therefore, I believe that the Bible is equal to the Word of God within this context.

3. Is there human culture in the Bible?

Yes, for example the Jewish culture.

4. Are the Biblical God and the Oromo Waaqa/Waaqayyoo the same or different?

As far as in both the same attributes of God are claimed and accepted, Waaqaa and God are the same. The difference is only the language by which He is addressed.

5. What are the causes for Oromo peoples' conversion to Christianity and Islam in mass?

The Oromos' mass conversion to Christianity was caused by the forces of the political leaders of the time, who colonized the Oromos. Because many Oromos understood that Christianity is a religion of their enemies (Habasha Colonizers), they accepted Islam. There are also some who became Christians or Muslims by their will based on the evangelism works.

6. Some scholars argue that some OIR elements continued existing in Oromo Christianity and Islam even today. What is your comment on this?

I think this can be true. Although the missionaries of both religions tried to abolish almost all religious elements of OIR, some exist still. This is because the culture of the people can be not totally eradicated. For example, the way believers sing, chant incline to the practices of Kaalluus.

7. The EOC and the Catholic Churches elevate some dead people to the level of saints and respect them. How do you see such belief in relation to African Traditional Religion (ATR) which includes OIR? I do not think that this happens in ATR/OIR. But I have no much knowledge about ATR/OIR,

8. Is there connection between the EOC Mary (who performs wonder) and the OIR Maram evocated during Ateetee ritual?

I think addressing Maram in the OIR came from EOC tradition. However, in OIR they connect her to the issue of fertility.

9. Even though, the EOC, the Oromo protestant Churches and the Oromo Muslims have religious ministers, who claim to have extra ordinary gifts of healing, they all accuse the Oromo Qaalluus of cheating people by pretending to be healers. What is your comment on this?

In fact, God uses all means for his purposes. But the issue of cheating people is more significant among those Christian or Islam ministers than the former kallus. The issue of healing has problems within Christianity and Islam in present days. It is only practised for the sake of earning money and to strive for better life. They are making more money than the kullus in the past times without bringing healing to the needy ones.

10. Can you tell some examples of healings and prophetic messages of the current Oromo evangelical churches? Can you tell me whether some of the healings happened and the prophecies fulfilled with examples?

What I have mentioned under number 9 is applicable here. Of course, there are some healings or prophecies that are real and fulfilled. But these are very rare. Many ministers who are exercising by pretending that they have these gifts are nowadays deceivers.

11. Please tell me some examples of Oromo raagaas and their prophecies.

I know one person from my birth place. I heard that he foretold about the fall of Haile Selasse while he was on throne. This happened absolutely. He also foretold about the fall of Derg. I also heard this from him. My father advised him not to speak it openly since he could be executed. The person had revelations before he became a Christian. He also prophesied those happenings from his gift according to OIR.

12. In your view, why are Oromo Christians interested in prophecies and healings now days?

In one way, the Oromos believe in God innocently, and genuinely accept what is claimed to be prophesied from God or done by his name. On the other hand, many Oromos have not only spiritual needs, but also strong physical needs. When they hear some thing that would bring solution to their needs they submit themselves to follow.

N. In your view, are there similarities between OIR and Judeo-Christian religions?

Yes, both are the monotheistic religions and have religious leaders and ministers.

1. The Pentecostal Churches in Ethiopia are growing faster than the main line Missionary Churches such as the Lutherans and the Presbyterians. What could be the reason behind this?

The strategy of ministry makes it. The mainline churches stick to traditions. But the pentecostal Churches are free and they also use all skills to win many members by exercising what they claim a gift of Holy Spirit. But the reality is deceiving believers.

2. What are the similarities between Waaqaa, Ayyaanaas of OIR and the Biblical God and spirits?

I think this is answered above. It is only the matter of language and the ways of ministry which differentiates them.

3. Do you see similarity between Judeo Christian religious leaders, worship rites, worship places, festivals and symbols and that of the OIR?

There are Lubas (priests), prophets, leaders in both. The worship places may be different. In OIR there are no well-structured programs of worships, no good buildings as that of church buildings. Some rites are similar. For example, blessings, prayers, singing styles and so on. Regarding the festivals and symbols, I think they are different.

O. In your view, are OIR and Christianity the opposites of each other?

Because the ministers and leaders of these religions do not know about one another's truths both religions seem to oppose each other.

1. Do you believe that the OIR is against Oromo Christianity? If yes can you mention where they contradict each other?

They contradict one another because of religious politics. There are competitions between these religions, especially on having more members and having intention of dominating others. Otherwise, if they both really come together and make a religious dialogue there are many elements by which they can draw out their similarities.

2. Can you please mention some differing elements in both Oromo Christianity and in OIR that are oppositional?

The answer for this question is found above.

P. Do you see the different religions addressing cultural, socio-economic, and political issues?

Nowadays, many religions are addressing these issues, including the EOC, Protestant churches and the OIR in Ethiopia. Even the religious songs are good examples for this. Many Churches have different projects by which they can build the culture and socio-economic issues of the communities.

However, this concept is not this much practicable in Pentecostal churches. Nevertheless, addressing the political issues seems to be inactive, since there is no political freedom in the country.

1. Some Oromo elites accuse Oromo Christianity for destroying the important Oromo cultural heritages that could have continued. What is your comment on this accusation?

I am also one of the accusers. If the Christian missionaries and ministers would have used the Oromo cultural heritages, the church growth among the Oromos would be beyond what is vivid today. There would be also no arising challenges from new waaqefataa movements among Oromos.

2. Do Oromo Christians and Oromo Muslims practice some OIR rituals such as Buttaa, birth and child naming rituals? If not, why not? May be on the Butta celebration. But I do not know about whether they both similarly practise the birth and child naming rituals.

3. What do you comment if some Oromo Christians attend Buttaa and Irrecha Festivals, sing Oromo cultural songs, perform Oromo rituals of marriage, Ateetee, birth rites, child naming rite and remain member of the Church?

If it does not lead the new believers to confusion and fall, as Paul also mentioned in one of his letters, it does not have problem. The message of Christianity is even more clearer when it is acculturated.

4. Some people say the current Oromo Christianity does not address the socio economic political issue of the Oromo people. What is your comment on that?

Regarding the socio-economic, it is even church who is doing more than the government (especially, EOC, EECMY, Kale Hihot, Catholic churches). But reacting on the political issues openly is not possible in Ethiopia, since there is no freedom. I have mentioned above about this.

5. Even though, Ethiopia got help from International Community (Governmental and None Governmental Organization (NGO) in the last fifty years, most Oromos are becoming poorer and poorer while some got richer and richer. Why all the last five decades of help could not alleviate poverty for the vast majority of Oromos?

Because of corruptions and the abuses of aids/supports by the politicians or the government. Most aids are used for campaigns and lobbying during elections in the present days situations. In former times most, aids were used for buying guns and military equipments.

6. Do Oromo Christianity leaders actively participate in Oromo political parties in leading the Oromoo, in being advocates for the rights of the Oromo people? If yes tell me, please with concrete examples. In most cases not. This result may be because of fear of death if they are still living in Ethiopia. But some who live in foreign lands could have the opportunities to do this unless they prefer to be passive. The good model of Oromo religious leaders who strongly involved in politics was the Rev. Gudina Tumsa.

Q. In your view, is there a need for dialogue among all faiths and religions?

Yes, of course.

1. Does Oromo Christianity recognize the OIR at the equal level of other religions such as Judaism, Islam, Hinduism, Buddhism etc?
At the moment not. But in future this will happen. This is because it is nowadays a big challenge for Christianity and its movement is becoming fast.
2. Did the Oromo Christianity make dialogue with the OIR? If yes, when and where? If not, why not?
So far not. But the situations will result this in future.
3. Do you want to give additional comments about Oromo Indigenous Religion and Oromo Christianity? If so, feel free to share it

I think I have finished what I can say about these matters. I do not have more ideas.

Thank you very much for the cooperation

Date and Place

05.02.2013, Schweinfurt, Germany

13.2 Bojie, Deressa Kette

Questionnaire on Oromo Indigenous Religion (OIR) and Oromo Christianity

R. Demographic Information

8. Name – BOJIE, DERESSA KITTE
9. Age – 62
10. Gender – Male
11. Religion (into which you were born and, if that has changed, your religion today) = answer – Christianity today none
12. Education
= **BA in History & MA in Political Science and International Relations**
13. Profession = Teacher
14. Work experience (in years) = over 35 years

S. What is your sense of Oromo Indigenous Religion?

6. What do you know about the Oromo Indigenous Religion (OIR)?
= **It is a monotheist religion in which Oromoo people believe in. The Oromoo believe in Waaqa Tokkichaa whom they believe in that He created them and protects them from various type natural calamities. In this religion there is no,**
 - a. Preacher
 - b. Do not need ministry
 - c. The believe instinct and in-built when Waaqaa created human beings
 - d. No images, symbols and signs which represent The Waaqa-Tokkichaa
 - e. All human beings are equal in the eyes of Waaqaa Oromoo believe in for generations.
 - f. No fixed place like churches or mosque to warship Waaqaa, but any convenient natral place can utilized as a gathering place to give thanks to Waaqaa whenever needed. It can be river side hill tops or around a proper shed of Odaa Trees etc.
 - g. No discrimination for any human beings, men, women, children, older people all can participate in one place & on equal basis.›

7. Have you ever participated (participating) in OIR worship rituals, rites and festivals? When and where? What was your experience?
- = **Yes, Irrecha at Bishootuu, Bokkuu Xulee 15 kms from Ambootwon in Oromia in 1977. It was fascinating for me who grew up in Protestant community. When I was a young I have seen women exercising Atetee, Yaa Rabbii (In which all women in the community used to be gathered under Odaa tree and make festival and get blessings from their creator. Waaqaa, I have seen Jaaarii festivals when a community gather outside their vicinities and give Waaqaa Galataa (Thanksgiving when the harvests begin, and abundant food is produced after rainy season in Oromia). Unfortunately, all these were forcefully stopped by Missionaries and their Evangelists ca. 50 years ago in Sayyoo District where I grew up.**
8. The Oromo do not have sacred writings such as the Bible and Quran. Do you think the OIR qualifies to be a religion, without any systematic written documents?
- = **Yes, Oromoo do not have a symbol of warship as well as written so-called sacred book. sacred script. But, the Ayyaantuu (The blessed individual among Oromoo society) can read Moora and predict the future virtue. This not taken as Bible or Quran literature.**
9. Some scholars argue that the African Traditional Religions (ATR) including the OIR are influenced and shaped by the Judeo-Christian Religion. What is your comment about this?
- = **Historical findings and facts demonstrate that it is the contrary that the Judeo-Christian ideology, philosophy, mythology or legends, customs, laws, etc are basically from Africa. And especially, taken mostly from the civilization of ancient Cushitic people in which the Oromoo people are originated. The Euro-Asians have plagiarized and robbed by authoring the invaluable knowledge of the African peoples for so many generations. These acts had been consistently perpetrated denial through the various successive invasions of Persians, Greeks, Phonnecians, Romans, Arabs and Turkish and Africa have been denied even the 18th and 19th centuries when human resources had been robbed for a period of centuries and being transported across the Atlantic to USA & European countries.**

10. According to some missionaries' belief, the Africans had no idea of religion and were living in darkness until they (the missionaries) brought the light of religion to Africa. What is your comment on this?

= **These assertions are so ridiculous and absurd. In fact, they have lived in what they called 'darkness' until they got the Christian religion from the Middle-East and used it for robbing economic and other resources from the subjected continents like Africa, North America, Latin America and Australia and committed untold human-rights violation and various atrocities against the indigenous populations they forcefully conquered and baptized against them to abandon their beliefs.**

T. What do you know about Oromo God/gods?

4. Do Oromos believe in one God or many gods? Can you mention the name or names of God or gods in Oromiffaa?

= **Oromo people believe in one God known as Waaqa or Waaqa Tokkichaa meaning the Only God they have trust in and believe in.**

5. Who is Waaqa? Where does Waaqa live and what are Waaqa's works?

= **Waaqa is believed by Oromo as a creator of all nature. Waaqa lives on the earth and in the sky and associated as 'Waaqa Guraacha' who lives in a high place in the blue sky which resembles to «Guraacha». It directs and leads lives and all-natural phenomenon as Oromo believe. Oromo believe in Waaqa which is a monotheist religion. Oromo believe in Waaqa who created them in a natural phenomenon. That is without being taught or preached by someone else as a ministry.**

6. How does Waaqa relate to creatures such as animals, plants and to natural objects such as Earth, Sun, moon and other stars?

= **Waaqa is believed and being related by Oromo as super-natural being, who is above all creatures. Animals and plants are vital things that were created by Waaqa and therefore are essential to nurture human beings. As creatures of Waaqa Tokkichaa Oromoo respects nature including animals and plants associating as vital parts of Waaqa's work to support human in general. Earth is the main sources of life and Oromo respects and do not misuse the products of the Earth. Sun, Moon and Stars are powerful cre-**

atures that Waaqa created and Oromo believe that Waaqa who created all these are superior to all of them and respects these powerful works of Waaqa. That includes High and enormously large Mountains and Deep Gorges and enormous Rivers as creatures of Waaqa and admires associating relating to Waaqa's unique capacity. But Oromo Don't believe in these creatures apart admiring and respecting the works of Waaqa who created them.

U. Tell me what you know about the place of spirits in Oromo religion

7. What are the categories and works of OIR Spirits? Can you name them?
 = Oromo religion has its basic believes by which it explains the creator and its creations in general, known as Safuu, meaning morality and norms in natural phenomenon in general. The OIR are mainly associated with with some vital scared objects in which some of them are held or dressed during the prayer and thanksgiving used as rituals by believers of Waaqa Tokkichaa in Oromo society. Some of these are kallacha, callee, caaccuu, bokkuu and etc during the activities of the religious rituals.
8. Are the OIR Ayyaanaas (divinities) equal to Waaqaa to worship them?
 = Ayyaanaa/Ayyaantuu: – are not equal to Waaqa to worship them. Lit. The name could be fate or luck, and also implies to a particular holyday in Oromo community. Ayyaana or Ayyaantuu is considered as spirit that is responsible regulates conditions to happen in accordance to Waaqa's will and laws respecting Safuu. That means this kind of persons have guardian that protects him from bad fate or luck
9. Some people say «Ateetee» is Oromo Female goddess whom they worship. What is your response to this?
 = Ateetee is not an Oromo Female goddess as some misinterpreted it. It is rather a guardian that creates of fertility and cattle breeding. It creates an opportunity to enhance good relationships and understanding among Oromo women.
10. Do Oromo people worship the Ayyaanaa of their ancestors?
 = No! They do not worship it, but they remember and give due respects occasionally by visiting and making related rituals to the graves of their ancestors.

11. Please tell me about spirit possessions and how to deal with them in OIR?

= **Oromo do not believe in spirit possessions, but regards the Ayyaana of their dead ancestors which can be treated as positive matter that assists the succeeding generations and therefore Oromo respects these spirits but not believe in ti.**

12. Please tell me the beliefs about evil spirits such as Buda, and tolcha?

= **Buda, Tolcha are considered as evil chance or fate which encounter certain individuals on their way in doing certain works or opposes them or negatively affect their activities in the course of life.**

V. In your view, what is the Oromo concept of human?

5. How was the first human created? If there is Oromo creation story can you, please tell me?

= **According to Oromo religion the concept of creation of human being is accepted that Waaqa created with no defined or defined sex. The Oromo believe that the two sexes or entities had being differentiated after a long period and became male and female. In this case, the Oromo believe relatively is connected to evolutions of lives.**

6. What is the relationship between Waaqaa and Human beings?

= **The relationship between Waaqa and Human being is harmonious. Waaqa is to assist human and not to punish them, or boss them as an inferior creature. Waaqa is generous and kind to human being and not jealous as some religions concedes their 'Gods' Generally, Oromo believes that Waaqa is omnipotent He can do all things to assist his creatures the human beings. Waaqa do not have an agenda to punish human beings.**

7. Does Waaqaa love Human? How do you know?

= **Waaqa loves and supports Human for he provided them with necessary things that enhance their lives and nurtures them consistently. Human is superior to other creatures according to Oromo belief.**

8. What do the Oromo believe about marriage and procreation?

= **Marriage a respected in the family institution and vital for the continuity of reproduction and generation in general.**

W. In your view, how do Oromos view death and the hereafter?

5. Is there Oromo Myths about death?

= **Oromo Myths accepts death as a final resting and there is no resurrection or rebirth in Oromo believe. Because Oromo religion believes that Waaqa do not punish Human and there are no hell and paradise accordingly.**

6. What are the causes of death, destination of human soul? Is there life after death or resurrection according to OIR?

= **The cause of death is the natural exhaustion of human body due to old age or certain calamities and no resurrection after death in Oromo believe and there in no defined place for the so-called soul after death for Oromo TR does not recognise it.**

7. What are the rites and rituals of death among Oromo and what do they do?

= **Oromo respects dead and make final cleanings of the deceased with honour respect. Animals should be slaughtered, and the mourners eat together with the family and blessing ceremonies would be carried out according to Oromo culture and finally the dead body will be rested in an appropriate place of burial.**

8. Why do some Oromo prepare Daanci festival of libation in the name of their dead ancestors?

= **Daancii is a festival ceremony or ritual to commemorate or tribute and observance usually done in the memory of the dead ancestors. It is commemorative, dedicatory or marking day of the deceased ancestorals.**

X. What is your sense of Oromo law and Order?

3. Do Oromos have concepts of law and order? Who imposes law and order?

= **Generally, Oromo people have Heeraa and Seeraa for all-natural phenomenon. First there is a natural law that abides and makes operative with all-natural things according the Oromo traditional or Aadaa. Oromo says (namini Seera qaba, muki seera qaba, qaama namaa irraa gurri, qubi harkaa adda addatti seera qabu, kkf mara ilaala Seerri Oromoo), Law and order are imposed by Waaqa who created Heaven and Earth with their all creatures.**

Secondly, in the community it the elected and trused individuals who conduct order and impose law.

4. Some people say safuu is Waaqaa's law and seeraa is human's law. Do you agree with this statement? Please tell me their differences.
- = **Not really necessary to Safuu is Waaqa's law! Safuu is a moral concept which is deeply built within Oromo culture. Safuu is a basic on which the Gadaa Assembly pronounces all necessary laws / Seera/ of creatures that is related to Sky (Semii) and Earth with which all creatures of Waaqa are connected with. That is the difference between Safuu and Seeraa. Safuu is basically the law that governs universe, law of rain, bona, gannaa fi day and nights are governed by the Seera related to Safuu.**

Y. What is your sense of sin and redemption in Oromo religion/culture?

5. What is the meaning and the origin of sin according to OIR?
- = **Cubbuu is action performed against or activities done not with accordance to the Seera(law) of Safuu. Generally acting in opposition to the natural law or Seera Waaqa is considered as Cubbuu committed against natural phenomenon.**
6. How does Waaqaa deal with human Sin? Are there consequences of Sin?
- = **First Waaqa is not a cruel and doesn't punish human with putting in fire, the hell as other religion claims if one is sinned or acted against law of nature, that is Safuu. Sin or cubbuu is not acting according to the principles of natural law or of the society. Breaking or disordering the balanced systems of Seeraa and Heeraa of nature is regarded as committing bubbuu or sin and it has consequences like one destroys forest and created unbalanced in nature, the there is NO rain and as a result plants and grain will not grow ends up in starvation and hunger and consequently many lives will be perished.**
7. Some scholars say that the Oromo have rituals of restoration through purification rites such as qulqulleessuu or haluu baasu. What is your comment about that?
- = **Yes, Oromo practices to clean or of qulqulleessuu by consulting the Ayyaantuu a person who is knowledgeable and has capacity to ritual of restoration through purification rites. Then recom-**

penses the hurt inflicted on certain individuals and Waaqatti araarama by doing that. This activity can be performed even if the offended is not at place to receive the ransom known in Oromoo language Gumaa.

8. Can you tell me about Oromo rite of Gumaa araarsu (Murder Reconciliation) in case someone is killed by another man or by flood or drowns in water?

= Generally where social interactions are process there can be conflicts and disagreements in which certain individuals might be ended in killing each other knowingly or unknowingly In Oromo society there were practices of gumaa or payments done for the blood split by one party. According to Oromo traditions and believe unless gumaa is paid correctly the community of the perpetrator will be treated as bad and might be isolated from the rest of the group. If not the offspring of the killer might be, or his community be abnormal and could be with defects in sights, deaf, weak in hearing capacity. Therefore, the killer must report that he or has killed individual in a defined community and as reported to the traditional religious leader confirming that his have filthy indecent and nasty or unclean, the killer should be isolated from the rest the relatives until gumaa is paid. Gumaa is paid publicly to the victim party to reconcile with the victim community, to live in harmony and respect with community, to get mercy from Waaqa for the violation of safuu, seera and aadaa so live will be normal again.

Z. Tell me what you know about spiritual leaders of OIR?

8. Some scholars say the OIR Priests known as Qaalluu (male) Qal-littii (Female) are also traditional healers. However, the Christian missionaries argue that the Qaalluus are sorcerers or magicians who have the spirit of Satan. What is your comment to this?

= Qaalluu in Oromo society does not represent as a priest in a Christian believe. Qaalluu is an institution in the Oromo society. Qaalluu is moiety ritual leader as an individual in performing a given role in Oromo traditional believe. Qaalluu performs blessings to the community. All the electoral and related activities of the Oromo national rituals are carried out by the assemblies headed by the Qaalluu in Oromo nation. This kind of institution was corrupted by external agents like the colonizing Abyssinian forces after Oromo nation was defeated and also the Christian

Missionaries intentionally targeted this vital institution in order enhance their objectives by suppressing and associating with «satanic spirit» or magician who perform healing activities.

9. Is there difference between Qaalluu Abbaa Muudaa and Qaallichaa?
 = **Qaalluu Abbaa Muudaa performs duties endowed to him by Oromo traditional such as blessing and legitimizing The Gadaa Cermonial activities. But Qaaallicha is corrupted by Abyssinian colonizers to fefame the Oromo Qaaalluu institution to replace by the Orthodox Churches instead of Qaalluu institution.**
10. Can you tell me the differences between Oromo Christian priests and the Oromo Qaalluus?
 = **Christian priests are paid workers in the churches, while Qaalluu is hereditary institution has no properties like Christian priests who are mainly corrupted.**
11. What are the differences between the OIR prophets known as Raagaas and the current Oromo Evangelical Churches' prophets Raajootaas?
 = **In Oromo tradition the Raagaa is an individual who are given or endowed a defined capacity to to for-see what would happen in the future. Oromo Evangelical Churches' so-called prophets are paid agents whose duties and responsibilities are to confuse the Oromo community and at large the third-world society by poisoning their minds by creating fear and terror in their mind gets handouts from their bosses in the Western countries.**
12. How do you explain Oromo Maallima or Caamsituu/ Roobsituu (rainmakers) in relation to the Biblical Rainmakers?
 = **I really don't know and do not believe there exist such activities which can perform a capacity to stop such natural phenomenon also!**
13. Please tell me about Oromo religious experts such as Urji Dhoftuu (Astronomers)?
 = **I heard that Labuu the grandfather of Kumsaa Boroo had such capacity not as religious expert to my understanding, but as Ay-yaantuu who counts Urjii and for tells what would be happening in the near future.**

14. How do you explain the Oromo Ekerä Dubbiftuus/ in relation to the OT story of Saul and the Witch of Endor in 1 Samuel 28?

= **Honestly, I don't know this one. I only heard of Ekeräa which is treated as an ancestor's spirit or something similar.**

AA. What do you know about Oromo rituals and worship practices?

6. To whom do the Oromo address their morning and evening prayers? Can you say some Oromo traditional prayers and blessings?

= **They address to Waaqa Tokkicha who created Heaven (Sky) and Earth and all creatures that dwell on them including human and other phenomenon like day and nights, high mountains, rivers, valleys, and strong and weak alike.**

7. Some people assume that the Oromo address their worship to their dead ancestors, spirits of trees, mountains, rivers and earth. What is your comment about that?

= **That is lie and fake assertions against Oromo by the Abyssinian colonizers and latter European and American missionaries who intentionally targeted the beliefs and culture to replace with their region and values.**

8. Please mention some of the Oromo sacrifices such as Dhibaa'yyuu (libation). Abdari, Gindihika, Yaarabbii, and related offerings.

= **These things are NOT sacrifices as some external actors portrayed them. They are a sort of thanksgivings at different periods of the year/seasons that is appreciate and give due regards for Waaqa Tokkicha who provided them with fruits of their labour during the harvests or after abundant rain with enhanced development and nurtured them and their cattle or other animals including the wild-animals. Oromo prays for the future positive conditions and even for the generations to in nagaa or in peace and harmony with natural phenomenon in general.**

9. Please name OIR worship Houses, times and places.

= **OIR do not have a fixed places or worshipping places like, churches, mosques etc, but usually the thanksgivings and blessings altogether take place in certain different open air where are more conspicuous or contiguity like, a. Malkaa that is besides river-banks, b. Large Hill (Tulluu), c. Burqaa that is stream, d. Under some well-known Trees, like Odaa or Qilxxuu according to their availabilities in the localities that prayers are performed.**

10. The first-generation Oromo Evangelical Church leaders, whom the missionaries gave short Bible course training, destroyed the Oromo Qalluu institutions, the Galmaas (OIR worship houses), their worship instruments and built the Christian Churches. Do you believe their work was right if yes why? If not, why not?

= **These individuals you mentioned here have consciously or unconsciously committed in-repairable mistakes by becoming major agents of external forces which targeted the Oromo tradition and culture and it is the unfortunate and paradoxical when we see after we realized the consequences of the lost heritages, culture, identities of the Oromo people in relations what the Oromo gained like modern education from the Western Missionaries.**

BB. What is your sense of celebratory festivals in OIR?

3. Why do Oromos celebrate Festivals such as Buttaa, Irreechaa, Masqalaa (Ifannoo), and Birboo?

= **Buttaa is the sub-activities or ceremonial activities of Gadaa Ceremony in Oromo culture. Irreechaa and others are like USA's Thanksgivings Festivals which Oromo commemoration, sacrament and observance for Waaqa provided them all necessary things for their lives and keeping the nature in harmony.**

4. Can you tell me the Oromo festivals such as Urgooftuu, Wadaajoo, Gijaaree and Cooraa?

CC. What are some rites and rituals of Oromos?

7. Please tell me about Ateetee why the Oromo women celebrate it.

= **Ateetee is parts of commemorating the nature Waaqa gave them what is necessary for their lives and continuity of the generations.**

8. Can you tell me some about Buna Qalaa (frying coffee bean) ritual?

= **Buna-Qalaa is basically not for ceremonial matters it is the parts of nourishment as supplements of food consumed for leisure and recreation during breaking space in the community. But tatter it developed to exercise during certain ceremonial activities, like Ateetee, Irreechaa, Dhibaaayuu ceremonies.**

9. Do you perform birth and child naming rituals? If not, why not?

= **There are no such activities in Oromo culture. In Oromo culture a child is usually given names twice. One is by the family**

father or mother or any person among the relative grandfather etc. Two is through Hammachiisaa Ceremony. It is the Qaalluu who provides proper name according to the Oromo tradition. For example, if a baby is born after war and conflicts are settled in the communities, or after hunger and starvation is replaced by abundant of food the names usually given are, Nagaa, Tasgab-bii, and Quufsaa, Quufstuu, Ayyaanaa, Ayyaantuu, Gabbaa etc respectively.

10. Can you please name and explain some Oromo religious symbols such as animals, plants, colours and objects?
 = Oromo do not have symbols of religious worship. But there are venues of gatherings of assemblies known as Ardaa-Jilaa in Oromo language.
 - a. Burqaa
 - b. Hora
 - c. Haroo or the ceremonial activities are performed under sheds of defined trees, such as,
 - d. Odaa, Birbirsaa, Harbuu, Laaftoo, Kalaalaa and Coqorsa (marga) are symbols too etc.
 - e. Korma sangaa is feed and kept in especial respect and place as a symbole for future ceremonial festivals. Leenca is a symbol of strength and bravery etc
 - f. Caaccuu, Callee, Kallacha, Irboora, Bokkuu Abbaa Gadaa, and Qoloo etc are are vital objects utilized for religious activities or veneration.
11. How do you see the Oromo Jilaayyuu (pilgrimage ritual of paying visit to Abbaa Muudaa)?
 =
12. Many Oromo Christian churches' leaders reject rituals and instruments of the OIR. How do you understand such attitude?
 = They had been influenced by external agents who used them to undermine the Oromo culture in general. Initially most of them genuinely worked thinking that would beneficial to Oromo people seeing only one side and made mistakes.

DD. Tell me about the Bible and Oromo Christianity in relation to OIR

13. Did you learn the Bible, or do you read the Bible every day?
 I had learned and read before. No, I honestly do not read it.

14. Do you believe the Bible to be equal to the Word of God?
 = **I studied it as parts of my Ancient History of Middle East which predominantly the History of the Judas or Israel and related peoples of the region like Phoneci ans, Bablyonians, Assyrians etc**
15. Is there human culture in the Bible?
 = **Yes! mainly it is based on that of Jewish/ Israel people.**
16. Are the Biblical God and the Oromo Waaqa/Waaqayyoo the same or different?
 = **No! They are not. The Biblical God has various characters. It can be seen as human character and claimed invisible as the same time. He punishes and condemns if wishes and if need be after the individual regrets for what he or she done he would like to condone the culprits or villains. Waaqa does not punish but helps to adjust to the normal phenomenon his creatures as Oromo believes in. He is the Only One and does not have different shapes and characters. He has no wife to reproduce a child and He is claimed to be omnipotent.**
17. What are the causes for Oromo peoples' conversion to Christianity and Islam in mass?
 = **There were various reasons for Oromo accepting both religions.**
 - a. **As Oromo population were enlarged on vast territories mode of life was changed, like some became farmers, traders, warriors and some engaged handcrafts, blacksmith, pottery, wood works, and weaver works were developed. These are mainly adopted from the outsiders via conquests and 'guddifachaa' system, and with these activities new believes came into contact from afar land. Islam and Christianity mainly became influencing religion.**
 - b. **Oromo are always ready to learn new things and they adopted these new religions as something to studied and leaned and actually they do not have strong conviction like their neighbours.**
 - c. **Latter period after they were conquered by the Abyssinians with the assistance of the European Christian kingdoms partly Oromo were forced to accept Christianity. In the meantime, most Oromo who exposed to the Islam religion preferred Islam to considering Christianity as the religion of the oppressor the, and other related factor have plaid the game.**

18. Some scholars argue that some OIR elements continued existing in Oromo Christianity and Islam even today. What is your comment on this?

= **True in all religions adopted by Oromo people, the presence basic Oromo culture are evidenced in various characters. In Islam the Sheik Hussein of Baalee region is a good evident for one can read Oromo culture in their religious practices. In most of Churches built in Oromia are built on the top of high mountains where previously Oromo makes some rituals like dhibaayyuu etc, as opposed to Abyssinian areas are built in caves, hidden places and like. In certain conditions Ateetee ceremonies are practiced with some Orthodox Christian Oromo etc.**

19. The EOC and the Catholic Churches elevate some dead people to the level of saints and respect them. How do you see such belief in relation to African Traditional Religion (ATR) which includes OIR?

= **I do not see the analogy and correspondences to these practices in Oromo religion.**

20. Is there connection between the EOC Mary (who performs wonder) and the OIR Maram evoked during Ateetee ritual?

= **No, there is no relations at all!**

21. Even though, the EOC, the Oromo protestant Churches and the Oromo Muslims have religious ministers, who claim to have extra ordinary gifts of healing, they all accuse the Oromo Qaalluus of cheating people by pretending to be healers. What is your comment on this?

= **Actually all of them are cheaters. The Oromo Qaalluu does not have a capacity of healing too. Traditionally the Qaalluu was a clean person who does not want gift from people. But performs blessing ceremonies during the Gadaa transitions of power.**

22. Can you tell some examples of healings and prophetic messages of the current Oromo evangelical churches? Can you tell me whether some of the healings happened and the prophecies fulfilled with examples?

= **That a lei and I don't accept that action it is also un-scientific!**

23. Please tell me some examples of Oromo raagaas and their prophecies.

= **I do not know this one.**

24. In your view, why are Oromo Christians interested in prophecies and healings now days?

= **They are confused and living under oppressive system and they need an out late to their daily problems. The external forces, especially from USA and other Western world are strongly engaged in confusing activities so that Oromo only hope to get assistance from «God» and should not revolt to the oppressive system they support.**

EE. In your view, are there similarities between OIR and Judeo-Christian religions?

4. The Pentecostal Churches in Ethiopia are growing faster than the main line Missionary Churches such as the Lutherans and the Presbyterians. What could be the reason behind this?

= **The Western agents are poisoning the hearts and minds of the Oromo people in doing these activities. They appeal to the conditions in which the people are living by preaching such emotional way, so the people will give up their culture.**

5. What are the similarities between Waaqaa, Ayyaanaas of OIR and the Biblical God and spirits?

= **The Ayyaanaa is the corrupted spirit that was introduced to Oromo community from outside and it is not originally Oromo's activities.**

6. Do you see similarity between Judeo Christian religious leaders, worship rites, worship places, festivals and symbols and that of the OIR?

= **No! I do not know about this point.**

FF. In your view, are OIR and Christianity the opposites of each other?

3. Do you believe that the OIR is against Oromo Christianity? If yes can you mention where they contradict each other?

= **Oromo believes in One Waaqa and no symbols which represent Waaqa. The Oromo believes that Waaqa has only one character. They oppose each other. They are Not in harmony to one another.**

4. Can you please mention some differing elements in both Oromo Christianity and in OIR that are oppositional?

= **I do not know!**

GG. Do you see the different religions addressing cultural, socio-economic, and political issues?

7. Some Oromo elites accuse Oromo Christianity for destroying the important Oromo cultural heritages that could have continued. What is your comment on this accusation?

= **The Christian religion worked against Oromo heritage like building churches in the ritual places like on the mountains like Qullubbii in Harar region and by associating with that place and indirectly forcing Oromo to accept the new religion.**

8. Do Oromo Christians and Oromo Muslims practice some OIR rituals such as Buttaa, birth and child naming rituals? If not, why not?

= **Yes, both indirectly practice, however it is forbidden by the leader of the believers.**

9. What do you comment if some Oromo Christians attend Buttaa and Irrecha Festivals, sing Oromo cultural songs, perform Oromo rituals of marriage, Ateetee, birth rites, child naming rite and remain member of the Church?

= **That is correct & it does not affect his/her religion if the individual is conscious of the facts.**

10. Some people say the current Oromo Christianity does not address the socio economic political issue of the Oromo people. What is your comment on that?

= **Not all teachings are against Oromo interests, but there some individuals who misuse Christianity for their personal benefits.**

11. Even though, Ethiopia got help from International Community (Governmental and None Governmental Organization (NGO) in the last fifty years, most Oromos are becoming poorer and poorer while some got richer and richer. Why all the last five decades of help could not alleviate poverty for the vast majority of Oromo?

= **Because Oromo has no capacity to defend their interests. Therefore, the external assistance provided to Oromo is basically used by oppressors who exploit the Oromo resources. International**

NOG also are usually works in accordance with interests of the ruling forces too.

12. Do Oromo Christianity leaders actively participate in Oromo political parties in leading the Oromo, in being advocates for the rights of the Oromo people? If yes tell me, please with concrete examples.

= Yes, some have dedicated in enhancing the cause and advocated for the rights of Oromo people. P/ Guddinaa Tumsaa. And there are many also who have paid in their lives for the Oromo cause like Daanyee Baisaa.

HH. In your view, is there a need for dialogue among all faiths and religions?

4. Does Oromo Christianity recognize the OIR at the equal level of other religions such as Judaism, Islam, Hinduism, Buddhism etc?

= Not many really! May be people who have similar calibre with that of P/ Guddinaa Tumsaa and like.

5. Did the Oromo Christianity make dialogue with the OIR? If yes, when and where? If not, why not?

= They do not do that. Because they do not recognize the OIR as equal with the Christianity.

6. Do you want to give additional comments about Oromo Indigenous Religion and Oromo Christianity? If so, feel free to share it

= Oromo religious leaders have to recognize the OIR and should not despise it. GOOD LUCK!

Thank you very much for the cooperation

20.November 2011 Stavanger Norway

13.3 Lata, Leenco Waaqayyo

Questionnaire on Oromo Indigenous Religion (OIR) and Oromo Christianity

A. Demographic Information

1. Name Leenco Lata Waqayyo (aka Yohannes Letta Wakeyo)
2. Age 68
3. Gender M
4. Religion (into which you were born and, if that has changed, your religion today) Presbyterian
5. Education B. Sc.
6. Profession Chemical Engineer
7. Work experience (in years) 40

B. What is your sense of Oromo Indigenous Religion?

1. What do you know about the Oromo Indigenous Religion (OIR)?
Very little
2. Have you ever participated (participating) in OIR worship rituals, rites and festivals? When and where? What was your experience?
Very rarely. When I was young, my parents used to forbid me from some of the rituals that my Waqeffata grandfather was performing. After I became an adult I started attending Irreechaa ceremonies first in Bishooftu and later on in exile in Canada.
3. The Oromo do not have sacred writings such as the Bible and Quran. Do you think the OIR qualifies to be a religion, without any systematic written documents?
Oromo religion is not the only religion in the world that does not base itself on a written scripture. Actually, the religions without written scriptures out-number those that do. So, the fact that it does not have a written scripture does not disqualify Oromo religion. The values, ethics and morals of Oromo religion are written in the hearts of the practitioners.
4. Some scholars argue that the African Traditional Religions (ATR) including the OIR are influenced and shaped by the Judeo-Christian Religion. What is your comment about this? I believe the contrary is more likely. The belief in a single almighty creator may have originated among the Kushitic peoples of the Horn of Africa and spread to the rest of the world. The problem was that in the past, and according to the Bible, human beings originated in Asia. Now

we have scientific evidence that the original home of human being is Eastern Africa. So, dissemination of ideas and beliefs may have accompanied the migration of humans out of Africa.

5. According to some missionaries' belief, the Africans had no idea of religion and were living in darkness until they (the missionaries) brought the light of religion to Africa. What is your comment on this?

The missionaries started arriving in Africa at the time when the inferiority of all Black People was simply taken for granted. Hence, they could not imagine that Africans are capable of thinking about complicated matters such as creation, the Creator and spirituality. Even the belief that some Africans practiced cannibalisms was widespread at the time. Hence, the missionaries entered Africa in order to save Africans from each other and the devil. One should not also forget that most of the missionaries were preparing the ground for later imperial conquest by the European powers. And European colonialism was rationalized on bringing civilization to the Black Race. This task was called the White Man's Burden.

C. What do you know about Oromo god/gods?

1. Do Oromos believe in one God or many gods? Can you mention the name or names of God or gods in Oromiffaa?

As far as I know, Oromos believe in a single almighty creator called Waaqaa.

2. Who is Waaqaa? Where does Waaqaa live and what are Waaqaa's works?

Waaqaa is the almighty Creator of everything. Although some Oromos believe he abides in Sky (or Heaven) those with deeper knowledge say He is all around us. Waaqaa guides everything in the world

3. How does Waaqaa relate to creatures such as animals, plants and to natural objects such as Earth, Sun, moon and other stars?

He is the creator and guide of all things, living as well as non-living

D. Tell me what you know about the place of spirits in Oromo religion

1. What are the categories and works of OIR Spirits? Can you name them?

I do not know much about this matter. I was deliberately forbidden to associate with people practicing Oromo religion by my parents and the missionaries.

2. Are the OIR Ayyaanaas (divinities) equal to Waaqaa to worship them?

Again, I do not know much about this issue, but I believe the Ayyaanaas are subordinate to Waaqaa and cannot be expected to equal Him.

3. Some people say «Ateetee» is Oromo Female goddess whom they worship. What is your response to this?

Ateetee per se was never practiced in my family. But women held some rituals during birth which may constitute part of the Ateetee ritual. Even this was tolerated because, as the realm of women's work, the missionaries remained largely unaware of it.

4. Do Oromo people worship the Ayyaanaa of their ancestors?

To my knowledge, they do not worship but appeal to the Ayyaanaa of their ancestors to guide them in the right path

5. Please tell me about spirit possessions and how to deal with them in OIR?

Again, I know very little about this issue. But I know spirit possession is a widespread phenomenon in large parts of Africa. But is it any different from the Pentecostal practice of being possessed by the Spirit and speaking in unknown tongues?

6. Please tell me the beliefs about evil spirits such as Buda, and tolcha?

Whether the fear of buda and tolcha is an originally Oromo belief or a later distortion under the influence of some of their neighbours is unknown. But my aunt was an ardent believer in the power of the buda and tolcha although nominally she was protestant. Even my barefoot pastor father, as a genealogist, used to advice prospective brides or bridegrooms whether the pedigree of one or the other is buda or tolcha. Perhaps he never really made a connection between this issue and his adopted religion. This split between his recent faith and his inherited values was often evident.

E. In your view, what is the Oromo concept of human?

1. How was the first human created? If there is Oromo creation story can you, please tell me? I do not know much about this either, but I have read in the book by Dirribi Demisse (p. 58), that God first created a human that was neither male nor female. One day while it was walking down a river it turned around and say the terrifying eye of Waaqaa. He was so scared that it split into two. The one that ended on the right bank of the river became male while the one on the left bank became female. He even writes how the names Adam

and Eve (Adeem and Hawwee) were coined. See the book for yourself. If you do not have it I could mail you a copy.

2. What is the relationship between Waaqaa and Human beings?
Humans worship Waaqaa as their Creator and supreme Guide
3. Does Waaqaa love Human? How do you know?
I do not know about this
4. What do the Oromo believe about marriage and procreation?
I do not believe it is any different from that of any other people

F. In your view, how do Oromos view death and the hereafter?

1. Is there Oromo Myths about death?
I once asked a Borana elder this question. He said even after one dies he remains himself. There is no hell where humans are burned.
2. What are the causes of death, destination of human soul? Is there life after death or resurrection according to OIR?
I do not know about this either
3. What are the rites and rituals of death among Oromo and what do they do?
It depends how the person died so far as I know. If you got too old and they had run calves over you, then the death is celebrated. If a person is killed by lightning, he is not mourned. All other manners of death are mourned.
4. Why do some Oromo prepare Daanci festival of libation in the name of their dead ancestors?
I do not know

G. What is your sense of Oromo law and Order?

1. Do Oromo have concepts of law and order? Who imposes law and order?
Law results from the deliberation of the hayyuus (wise persons). It does not come from a higher Being or authority. Society imposes law and order
2. Some people say safuu is Waaqaa's law and seeraa is human's law. Do you agree with this statement? Please tell me their differences.
Yes, seera is human law. Safuu may be more sophisticated. It could be the moral values by which Oromos abide and transgressing it is called Cubbuu.

H. What is your sense of sin and redemption in Oromo religion/culture?

1. What is the meaning and the origin of sin according to OIR?
It is violating the safuu, so far as I know.
2. How does Waaqaa deal with human Sin? Are there consequences of Sin?
Sinful acts are punished by the community.
3. Some scholars say that the Oromo have rituals of restoration through purification rites such as qulqulleessuu or haluu baasu. What is your comment about that?
I have no knowledge
4. Can you tell me about Oromo a rite of Gumaa araarsu (Murder Reconciliation) in case someone is killed by another man or by flood or drowns in water?
I have seen from a distance this ritual as a child but did not approach because of the stricture of my parents and the missionaries. From what I know, the parties to a murder case hold each other through the entrails of a slaughtered animal and spray blood on various parts of each other's bodies and become reconciled after paying the necessary Gumaa.

I. Tell me what you know about spiritual leaders of OIR?

1. Some scholars say the OIR Priests known as Qaalluu (male) Qallittii (Female) are also traditional healers. However, the Christian missionaries argue that the Qaalluus are sorcerers or magician who has the spirit of Satan. What is your comment to this?
I do not know much about this.
2. Is there difference between Qaalluu Abbaa Muudaa and Qaallichaa?
I think there is. The Qaalluu Abbaa Muudaa is the official presiding over aspects of the Gada ceremony. The Qaallicha of spirit possession may be a later distortion under the influence of some neighbouring societies.
3. Can you tell me the differences between Oromo Christian priests and the Oromo Qaalluus?
I cannot.
4. What are the differences between the OIR prophets known as Raa-gaas and the current Oromo Evangelical Churches' prophets Raa-jootaas?
Honestly, I have no idea.

5. How do you explain Oromo Maallima or Caamsituu/ Roobsituu (rainmakers) in relation to the Biblical Rainmakers?
Again, honestly, I have no idea.
6. Please tell me about Oromo religious experts such as Urji Dhoftuu (Astronomers)?
From what I know, the Oromos were expert astronomers who could figure out the line up of various stars. And they used their knowledge of astronomy to construct a calendar based on the stars and not the moon. In addition, the star under which an individual is born have a bearing on his/her destiny. So they watch the line up of stars in order to name an infant.
7. How do you explain the Oromo Ekeru Dubbiftuu/ in relation to the OT story of Saul and the Witch of Endor in 1 Samuel 28?
Honestly, I have no idea.

J. What do you know about Oromo rituals and worship practices?

1. To whom do the Oromo address their morning and evening prayers? Can you say some Oromo traditional prayers and blessings?
Since my family prayed to the Christian God, I have no knowledge of this matter.
2. Some people assume that the Oromo address their worship to their dead ancestors, spirits of trees, mountains, rivers and earth. What is your comment about that?
To my knowledge they do not pray to their ancestors, trees or other creatures.
3. Please mention some of the Oromo sacrifices such as Dhibaaayyuu (libation). Abdari, Gindihiikaa, Yaarabbii, and related offerings.
I have not heard of any more.
4. Please name OIR worship Houses, times and places.
I do not believe the Oromos have a specific place of worship.
5. The first-generation Oromo Evangelical Church leaders, whom the missionaries gave short Bible course training, destroyed the Oromo Qalluu institutions, the Galmaas (OIR worship houses), their worship instruments and built the Christian Churches. Do you believe their work was right if yes why? If not, why not?
Yes and no. Yes, because some of the Qaalluus have become exploiters. No because they served a purpose in society. Maybe some of the work of the Qaallus resembled that of psychologists or psychiatrists.

K. What is your sense of celebratory festivals in OIR?

1. Why do Oromos celebrate Festivals such as Buttaa, Irreechaa, Masqalaa (Ifannoo), and Birboo?

The Buttaa was part of the Gada ceremony so it has partial political function. Irreechaa is the Thanksgiving Ceremony. It exists in many societies including Christian ones. I believe the Masqala was a deliberate Abyssinian attempt to overshadow the Irreecha by timing it as close to Irreechaa as possible. Some Oromos just moved Irreechaa a little later than Masqala and practiced both. I do not know about Birboo.

2. Can you tell me the Oromo festivals such as Urgooftuu, Wadaajoo, Gijaaree and Cooraa? I have no idea.

L. What are some rites and rituals of Oromos?

1. Please tell me about Ateetee why the Oromo women celebrate it.
From what I have heard, Oromo women hold the Ateetee in order to ask Maram to give them a child.
2. Can you tell me some about Buna Qalaa (frying coffee bean) ritual?
It accompanies many Oromo rituals. No ritual is complete without participants chewing the Buna Qalaa. Incidentally, although many Oromo rituals were forbidden in my family, the Buna Qalaa was not evidently because the missionaries were clueless about its meaning.
3. Do you perform birth and child naming rituals? If not, why not?
Women used to perform dances when a child is born in my family. The naming was done without any ceremony and most of our names were taken from the Bible including mine, Yohannes.
4. Can you please name and explain some Oromo religious symbols such as animals, plants, colours and objects?
I cannot.
5. How do you see the Oromo Jilaayyuu (pilgrimage ritual of paying visit to Abbaa Muudaa)?
When it was taking place, it was part of the Gada ceremony in which older laws were reconfirmed or amended and new ones proclaimed.
6. Many Oromo Christian churches' leaders reject rituals and instruments of the OIR. How do you understand such attitude?
It is part of designating Oromo religion as pagan idolatry. Many of them I have never reflected on the relation between OIR and Christianity but simply embraced what the missionaries told them.

M. Tell me about the Bible and Oromo Christianity in relation to OIR

1. Did you learn the Bible, or do you read the Bible every day?
I was taught the Bible in detail. I do not any longer read the Bible at all.
2. Do you believe the Bible to be equal to the Word of God?
I was told so but now I do not believe in Christianity.
3. Is there human culture in the Bible?
It is part and parcel of human attempt to explain that which is not easily answerable.
4. Are the Biblical God and the Oromo Waaqa/Waaqayyoo the same or different?
I do not notice any difference. But may be the Waaqaa is more just since he does not harbour such human emotions as jealousy, anger, and does not burn people.
5. What are the causes for Oromo peoples' conversion to Christianity and Islam in mass?
Oromos were converted to Islam largely as part of their rejection of the imposed Christian religion of the conquerors towards the end of the 19th century. As Atsme aptly wrote «the Galla became muslim because he hates the Amharas!» Oromos became Orthodox Christians through imposed conversion by the conqueror. The others became Protestants or Catholics through the persuasive work of missionaries reinforced by the provision of educational and health services.
6. Some scholars argue that some OIR elements continued existing in Oromo Christianity and Islam even today. What is your comment on this?
This is quite plausible, but I cannot pin point them.
7. The EOC and the Catholic Churches elevate some dead people to the level of saints and respect them. How do you see such belief in relation to African Traditional Religion (ATR) which includes OIR?
While ancestor veneration by Africans is castigated, the work of these saint-worshippers is held up as the epitome of Christianity.
8. Is there connection between the EOC Mary (who performs wonder) and the OIR Maram evoked during Ateetee ritual?
There may be, but I do not know details. As I have stated earlier, many beliefs and ideas went out of Eastern Africa along with the human who migrated to the rest of the world.
9. Even though, the EOC, the Oromo protestant Churches and the Oromo Muslims have religious ministers, who claim to have extra ordinary gifts of healing, they all accuse the Oromo Qaalluus of

cheating people by pretending to be healers. What is your comment on this?

It is unfair.

10. Can you tell some examples of healings and prophetic messages of the current Oromo evangelical churches? Can you tell me whether some of the healings happened and the prophecies fulfilled with examples?

I do not believe such a phenomenon exists.

11. Please tell me some examples of Oromo raagaas and their prophecies.

I cannot.

12. In your view, why are Oromo Christians interested in prophecies and healings now days? They are desperate as life is getting nastier and nastier with each passing generation.

N. In your view, are there similarities between OIR and Judeo-Christian religions?

1. The Pentecostal Churches in Ethiopia are growing faster than the main line Missionary Churches such as the Lutherans and the Presbyterians. What could be the reason behind this?

I do not think is development is restricted to Ethiopia alone. I seem as a growing trend throughout Christendom. Maybe the older established Churches are failing to fulfil some of the spiritual needs of the present generation.

2. What are the similarities between Waaqaa, Ayyaanaas of OIR and the Biblical God and spirits?

I do not know.

3. Do you see similarity between Judeo Christian religious leaders, worship rites, worship places, festivals and symbols and that of the OIR?

I do not know.

O. In your view, are OIR and Christianity the opposites of each other?

1. Do you believe that the OIR is against Oromo Christianity? If yes can you mention where they contradict each other?

As most non-proselytizing Religions, OIR does not attack other faiths.

2. Can you please mention some differing elements in both Oromo Christianity and in OIR that are oppositional?

I do not know.

P. Do you see the different religions addressing cultural, socio-economic, and political issues?

1. Some Oromo elites accuse Oromo Christianity for destroying the important Oromo cultural heritages that could have continued. What is your comment on this accusation?

I think this is by and large correct although I could not pin point which ones were destroyed.

2. Do Oromo Christians and Oromo Muslims practice some OIR rituals such as Buttaa, birth and child naming rituals? If not, why not? Many of them are against Oromo rituals because they believe participating in them is contrary to their religion.

3. What do you comment if some Oromo Christians attend Buttaa and Irrecha Festivals, sing Oromo cultural songs, perform Oromo rituals of marriage, Ateetee, birth rites, child naming rites and remain member of the Church?

I do not see why they cannot do so and still remain Christians. Are the Germans not participating in Oktoberfest? Is Christmas not rooted in pre-Christian ideas? One could name so many traditional rituals that are coexisting with Christianity.

4. Some people say the current Oromo Christianity does not address the socio economic political issue of the Oromo people. What are your comment on that?

Oromo Christianity of both the Orthodox and Protestant varieties are subservient to the political authorities. As the result, a politically activist Church that campaigns for human rights elsewhere in Africa and the rest of the world is non-existent in Ethiopia.

5. Even though, Ethiopia got help from International Community (Governmental and None Governmental Organization (NGO) that includes in the last fifty years, most Oromos are becoming poorer and poorer while some got richer and richer. Why all the last five decades of help could not alleviate poverty for the vast majority of Oromos?

Poverty alleviation and the protection of human rights cannot unfold separately. One cannot be achieved without the other. But all the so-called help that has poured into the country was done by keeping silent about human rights violations by successive regimes.

6. Do Oromo Christianity leaders actively participate in Oromo political parties in leading the Oromoo, in being advocates for the rights of the Oromo people? If yes tell me, please with concrete examples. Very few did and they paid with their lives. Witness the story of Gudina Tumsa. And the Church had to distance itself from his name during the Derg era.

Q. In your view, is there a need for dialogue among all faiths and religions?

1. Does Oromo Christianity recognize the OIR at the equal level of other religions such as Judaism, Islam, Hinduism, Buddhism etc?
No, it does not.
2. Did the Oromo Christianity make dialogue with the OIR? If yes, when and where? If not, why not?
I do not know of any such incident.
3. Do you want to give additional comments about Oromo Indigenous Religion and Oromo Christianity? If so, feel free to share it
No more comments

Thank you very much for the cooperation

Date and Place

Oslo 06/11/11

13.4 Qubee, Alemayehu

Questionnaire on Oromo Indigenous Religion (OIR) and Oromo Christianity

A. Personal Data of person Interviewed, Interviewer, Date and place

1. Name Alemayehu-Qubee
2. Age 63
3. Gender male
4. Religion (into which you were born and, if that has changed, your religion today) Waaqeffannaa (Rabbitti Buluu)
5. Education 12+4
6. Profession retired (teacher)
7. Work experience (in years) 32
8. Date and time of Interview 19 December 2011
9. Place of Interview Field(Jungle)
10. Conductor of Interview

- For those of you, who answer the questions by email; please answer inserting in lines after each question.
- For those who do not use computer please write the answers on a separate sheet. Thank you for understanding.

B. General Questions about Oromo Indigenous Religion (OIR)

1. What do you know about the Oromo Indigenous Religion (OIR)?
OIR is a religion that believe in one true God. ie in short «Waaqa nu uumetti amanna, uumamaan waaqa kadhanna»
2. Have you ever participated (participating) in OIR worship rituals, rites and festivals? When and where? What was your experience?
Yes, in Galma qaalluu in Oromia, Gadaa rituals in Gujjii Zon, Bokku cittuu and Bokkuu Xulee of Ambo, Irrecha in Bishooftu town and tulluu Cuqqaala.
3. The Oromo do not have sacred writings such as the Bible and Quran. Do you think that the OIR qualifies to be a religion, without any systematic written documents? OIR is written in the heart of Oromoo society. It is culture which is part and parcel of the life of Waaqeffatas.
4. Some scholars argue that the African Traditional Religions (ATR) including the OIR are influenced and shaped by the Judeo-Christian Religion. What is your comment about this?

ATR(OIR) is the base of the Judeo-Christian religion. Judeo Christian itself is derived from ATR. Os, the ATR not influenced or shaped by any other religion.

5. According to some missionaries' belief, the Africans had no idea of religion and were living in darkness until they (the missionaries) brought the light of religion to Africa. What is your comment on this?

Africans Know God and believe in one true God before the coming of missionaries.

C. Questions about Oromo God or gods

1. Do Oromos believe in one God or many gods? Can you mention the name or names of God or gods in Oromiffaa?

Oromo believe in one God.Oromo say «Gurraacha garaa garbaa, tokkicha maqaa dhibba.» The name of this one true God is Rabbii or Waqayyo.

2. Who is Waaqa? Where does Waaqaa live and what are Waaqaas works? Waaqa and waaqayyoo are not the same. Waaqa is what we call sky in English.For example we say «Waaqaa fi lafa wali'rraa fa-gaata.» So, please, from now on, it is better to say Waaqayyoo(Rab-bi).

3. How does Waaqaa relate to creatures such as animals, plants and to natural objects such as Earth, Sun, moon and other stars?

Rabbi is a creator and all creatures are created by almighty God.

D. Questions related to Spirits

1. What are the categories and works of OIR Spirits? Can you name them?

2. Are the OIR Ayyaanaas (divinities) equal to Waaqaa to worship them? The Ayyaanas are the spirits given to all creatures by the almighty God. They are not equal to God.So we should not worship them. We worship God through them.

3. Some people say «Ateetee» is Oromo Female goddess whom they worship. What is your response to this? Ateetee is not female goddess. It is the Female's ayyaana. Ateetee is the female Organization by which the Oromoo women activate their rights and responsibilities.

4. Do Oromos worship the Ayyaanaa of their ancestors? The Oromos do not worship the ayyana of their ancestors but, they worship God

through them. They also do certain things to remember their ancestors.

5. Please tell me about spirit possessions and how to deal with them in OIR? Spirit is the ability given by God. For example, Qallu(ayyaantu) has special spirit and he always do good thing.
6. Please tell me the beliefs about evil spirits such as Buda, and tolcha? There is no evil spirits such as Buda and tolcha in Oromo society.

E. Questions about Oromo concepts of Human

1. How was the first human created? Is there Oromo creation stories? Can you tell the stories of creation? I have heard from an old mana called Molu Jaarra (140years old) of Gujii in year 1998 that the first human beings (man and woman) had been seen in Gannaalee river. The man is called Addeem and the woman is Hawwe. As the name implies the name Gannat (heaven) is derived from Gannaalee. At the same time, the name Addeem is similar to the Oromo word like adda, addaduree, addeemi (As deemi). hawwe, hawwaa, hawwan, hawwii, hawwinee, etc are also Oromoo words.
2. What is the relationship between Waaqaa and Human beings? Waaqayyoo(Rabbi) is creator(uumaa) Human beings are creature (uumama). The creature prays and give thanks to the creator.
3. Does Waaqaa love Human? How do you know?
Waaqayyoo(Rabbii) loves Human because he created the human, he gave him everything and he make him to live in the world.
4. What do the Oromo believe about marriage and procreation?
Oromo believe that marriage and procreation is natural processes.

F. Oromo Concepts of Death and the Hereafter

1. Is there Oromo Myths about death?
According to Oromo, death is the departure of body and soul. Soul is what we call «Eker», which is equal to the Spirit. There are so many poems that indicate about death. Among them: «Yoon Shaggariin gadi ilaalu, gaangeen madiiffii lama baatti, Hanga jirtutti jabaadhuu du'an biyyeen nama nyaatti» «Sagalee abbaafi ilmaa, Hinnyaatiin yaa rirmaa» «Siif safuu yaa dachee, jiraa keenya baattaa, Du'aa keenya nyaatta, etc.
2. What are the causes of death, destination of human soul? Is there life after death or resurrection according to OIR?

To be old is the major cause of death. Diseases are also other causes of death. According to Oromo, there is no life after death. There is no resurrection at all.

3. What are the rites and rituals of death among Oromo and what do they do?
There are rites and rituals of death (Ekerä) among Oromo just to remember only.
4. Why do some Oromo prepare Daanci festival of libation in the name of their dead ancestors? Just for remembrance.

G. Questions Related to Law and Order

1. Do Oromo have concepts of law and order? Who imposes law and order?
According to Oromo there are natural laws and the societal laws.
2. Some people say safuu is Waaqaa's law and seeraa is human's law. Do you agree with this statement? Please tell me their differences.
No, I do not agree with this statement. There are two laws: Natural law (Seera uumaa) and societal law (seera uumamaa). The word safuu (uggum, raajii, ajaa'iba) can be used for both seeras (laws) which shows fear and respect.

H. Questions related to Sin and Restoration

1. What is the meaning and the origin of sin according to OIR?
According to OIR sin (Cubbuu) is crime.
2. How does Waaqaa deal with human Sin? Are there consequences of Sin?
Any human who violated the natural law will be sin.
3. Some scholars say that the Oromo have rituals of restoration through purification rites such as qulqulleessuu or haluu baasu. What is your comment about that?
Any Waaqeffataa, who committed crime (sin) can go to a wise man (hayyuu) and tell his sin. Then after, he has to do what the wise man told him to do. Then, he will be free from his sin. Otherwise his sin can go up to 7 generation.
4. Can you tell me about Oromo a rite of Gumaa araarsu (Murder Reconciliation) in case someone is killed by another man or by flood or drowns in water?

Gumaa has its own process. It is too long to express Gumaa here.

I. Questions related to OIR Leaders and Experts known as Waayyuu

1. Some scholars say the OIR Priests known as Qaalluu (male) Qal-littii (Female) are also traditional healers. However, the Christian missionaries argue that the Qaalluus are sorcerers or magician who has the spirit of Satan. What is your comment to this?
Qaalluus, the OIR priests are not healers. The healer is one true God. Qaalluus are human beings who leads the OIR.
2. Is there difference between Qaalluu Abbaa Muudaa and Qaallichaa? The word Qaallichaa is the name given to Qaalluu by the nafxanyis and it is used as a negative version. Qaalluu means Abbaa muudaa. Muudaa means the anointment of the Qaalluu. Qaalluus are the ritual leaders in the Borana Gadaa system. They are the most senior men in the kinship system. The Boran Qaalluus are the true Qaalluus. Qaalluus of the other places in Oromiyaa are not the true Qaalluus. I can say, they are cheaters. They sing and cry, and create means of income. I can also say, they are the same as the Christian priests.
3. Can you tell me the differences between Oromo Christian priests and the Oromo Qaalluus?
Except the Qaalluu (the abbaa muudaa) of Borana, Oromo Christian priests and Oromo Qaalluus are the same.
4. What are the differences between the OIR prophets known as Raagaas and the current Oromo Evangelical Churches' prophets Raajootaas?
The OIR prophets(Raagaas) are the true Oromo wise men who can say something about the future. They also know the Oromo culture. But, the so called current Oromo Evangelical Churches' prophets Raajootaas are only Oromos by blood Isra'els by spirituals, because they are preaching against OIR.i. e against Oromo.
5. How do you explain Oromo Maallima or Caamsituu/ Roobsituu (rainmakers) in relation to the Biblical Rainmakers?
The former Maallimas were the same as abbaa muudaas But Maallimas of this time are the same as Qaalluus of this time, i.e most of them become cheaters.
6. Please tell me about Oromo religious experts such as Urji Dhoftuu (Astronomers)?
To answer this question it is better to read the book «Gada» written by Prof.Asmarom Legese, chapter 7, page 176. In this book, it says: «Borana time reckoning system is unique in eastern Africa and it is a type that has only recorded in three cultures in the history of

human kind. The best-known examples of this type time reckoning are the Chinese, Maya and Hindu calendars.»

7. How do you explain the Oromo Eker Dubbiftuus/ in relation to the OT story of Saul and the Witch of Endor in 1 Samuel 28?
Oromo Eker-dubbiftuu of this time is not the true ones. According to Waqeffanna once you died that is all. Eker needs only remembrance (Siida).

J. Questions related to OIR Worship

1. To whom do the Oromo address their morning and evening prayers? Can say some Oromo traditional prayers and blessings?
Oromo address their prayers to «Rabbi Tokkicha» Hayyee! hayyee! hayyee yaa Rabbi! Rabbi uumaa, uumamaa, Gurraacha garaa garbaa, tokkicha maqaa dhibbaa
Leemmoo garaa taliilaa, abbaa dhugaa abbaa jaalalaa, Nagaa nu oochitee, nagaan nu bulchi! Nagaan nu bulchitee nagaan nu oochi, Irraa gora nu oolchi, dogoggora nu oolchi, Fayyaa nuu kenni, nagaa nuu keenni, addaafi addunyaa nuu keenn, beekumsaafi dandeetti nuuf keenni, obsaafi jaalala nuuf kenni, walii galtee nuuf kenni, Wal bira oolchi nu bulchi, wal bira, wal bira bulchii nu oolchi, Afaan keenya tokko godhi, garaa keenya tokko godhi, Tokkummaa keenya nuuf jabeesssi wal ta'ins keenya nuuf cimsi, Yaada keenya nuuf guuti, hawwii keenya nuu qaqqabsiisi, karoora keenya fiixaan nuuf baasi, Yaa Rabbi nu qindeessi, yaa Rabbi nu gurmeessi, yaa Rabbi nu ijaari, ijaartee nu hindiigiin, dhaabdee nu hinbuqqisiin, uumtee nu hingatiin. Xiiqqaa nuu guddis, guddaa nuuf jirachisi, wallaalaa nuuf beeksis, beekaa nuuf bulchi, kan rakkate rakkoo baasi, kan dhukkubsate maari, kan hidhame hiiki, kan si kadhatee dhaga'i, kan si waammatee owwaadhu, Hamaa, hammaataa nu'rraa qabi, tolaa nutti qabi, Guyyaan har'aa kun kan nagaa, kan milkii, kan guddinaa, kan badhaadhinaa kan gammachuu nuuf haata'u. Akka nu jenne Rabbi haajedhu, akka nu jenne uumaan haajedhu, uumamni haajedhu, Gadaan Roobaa nagaa! Barri quufaa gabbina! Gabbis Waaq!
2. The Christian missionaries assume that the Oromo address their worship to their dead ancestors, spirits of trees, mountains, rivers and earth. What is your comment about that?
The Christian missionaries' assumption is completely wrong and false.
3. Please mention some of the Oromo sacrifices such as Dhibaayyuu (libation). Abdari, Gindihika, Yaarabbii, and related offerings.

Dhibaaayyuu, Abdaarii, Gindiihiikaa, Jaarabbii and related offerings rite or ceremonies are for the remembrance of one true God. All are thanks giving to one true God.

4. Please name OIR worship Houses, times and places.
OIR worship under a selected, big tree (adbaar), once a year (is Summer), Irreecha at Malkaa (Spring) and Tulluu (in autumn) two times a year. God doesn't need houses. God didn't order to build a house for him. Nature is his own house. Cutting trees and building house is destroying nature. OIR main principle is that «Waaqa nu uumetti amanna, uumamaan waaqa kadhanna».
5. The first-generation Oromo Evangelical Church leaders, whom the missionaries gave short Bible course training, destroyed the Oromo Qalluu institutions, the Galmaas (OIR worship houses), their worship instruments and built the Christian Churches. Do you believe their work was right if yes why?
The work of Oromo Evangelical Church leaders was absolutely wrong.

K. Questions about OIR Festivals and Thanksgiving

1. Why do Oromos celebrate Festivals such as Buttaa, Irreechaa, Masqalaa (Ifannoo), Birboo?
The Buttaa festival is the Gada festival which occurs every 8 years. Irreecha is in spring and autumn. Masqala doesn't refer to OIR. Instead, Gubaa festival (Ifanno) is there. The Oromo celebrate all these just to give thanks for one true God.
2. Can you tell me the Oromo festivals such as Urgooftuu, Wadaajoo, Gijaaree and Cooraa? As an Oromo do you celebrate some of them?
I all these are local, so I do not know about them.

L. Questions About Oromo Rituals and Rites

1. Please explain What Ateetee is, why do the Oromos make this ritual?
Ateetee is an Oromo institution (organization) that is organized to keep the right and responsibility of Oromo women. The Oromo make this ritual for peace and social welfare of the society.
2. Can you tell me some about Buna Qalaa (frying coffee bean) ritual?
Buna Qalaa is an activity that is for unity of the society.
3. Do you perform birth and child naming rituals? If not, why not?
There is Gubbis rituals in Oromo Borana and Hammachiisa in other part of Oromia. All are child naming rituals.

4. Can you please name and explain some Oromo religious symbols such as animals, plants and objects?

Oromo religious symbols can be natural and manmade. The natural one is Irreecha (green grass, flower or leaves of a tree). Man made symbols are: Bokku, Kallachaa, Chaachuu, Sinqee, Challee, Lichee (Alangaa), etc.

5. How do you see the Oromo Jilaayyuu (pilgrimage), a visit to Abbaa Muudaa?

A visit to Abbaa muudaa is a holy journey which indicates Oromo unity in spiritual, social and political activities. Abbaa Muudaa is a ritual leader who has the responsibility and the power to organize the election of Gada leaders. In Gada society, the ritual leaders are the most senior men in the kinship system. Qallu's principal power lies in their right to oversee the election of the political (Gada) leaders. They are also the hereditary leaders of the kinship system. Oromo say that the spiritual leaders are the representative of God on earth.

6. Many Oromo Christian churches' leaders reject rituals and instruments of the OIR. How do you understand such attitude?

I understood such attitude is completely wrong and they are not true Oromos. Even, they are the enemy of Oromo identity, culture and language.

M. Questions About the Bible and Oromo Christianity

1. Did you learn the Bible, or do you read the Bible every day?

No, I don't.

2. Do you believe the Bible to be equal to the Word of God with no errors?

No, I don't believe. In my part, it full of errors which is a fiction written by different men.

3. Is there human culture in the Bible?

Yes, there is some.

4. Is Biblical God and Oromo Waaqa/Waaqayyoo the same or different?

The Oromo's Rabbii (Waaqayyoo) is the creator of all human being and has no his own son. The Oromo's Rabbii is the father and the God of all human being. The biblical God has a wife called Mary and a son called Christ. The biblical God is the God of Israel. Or, they are different.

5. What are the causes for Oromo peoples' conversion to Christianity and Islam in mass?

The causes for Oromo peoples' conversion to Christianity and Islam in mass is oppression, cheating, mischief, etc.

6. Some scholars argue that some OIR elements continued existing in Oromo Christianity and Islam even today. What is your comment to this?

The OIR elements continued existing in Oromo Christianity and Islam even today and it will flourish again by our own struggle.

7. The EOC and the Catholic Churches elevate some dead people to the level of saints and respect them. How do you see this belief about saints in relation to African ancestors in ATR (OIR included)?

Rabbii(God) doesn't need any angle or saint. He can do everything by his own.

8. Is there connection between the EOC Mary (who performs wonder) and the OIR Maram evocated during Ateetee ritual

The OIR Maram is women spirit. Ateete ritual is the ritual of Oromo women organization.

9. Even though, the EOC, the Oromo protestant Churches and the Oromo Muslims have religious ministers, who claim to have extra ordinary gifts to healing, they all accuse the Oromo Qaalluus of cheating people by pretending to be healers. What is your comment on this?

The true Oromo Qaalluus (Abbaa Muudaa of Gada) are the true spiritual leaders. They never cheat people by pretending to be healers. Those cheat people are not the true Qaalluus.

10. Can you tell some examples healing and prophetic messages of the current evangelical churches among the Oromo and the outcomes of these ministries?

The healer is the only one true God(Rabbi).

12. Please tell me some examples of Oromo raagaas and their prophecies.

13. Why are most of the Oromo Christians interested in prophecies and healing powers? Because, they do not know what Rabbi(God) is.

N. Questions about the similarities between OIR and the Judeo Christianity

1. The Pentecostal Churches in Ethiopia are growing faster than the main line Missionary Churches such as that of the Lutherans and the Presbyterians. What could be the reason for this?

The Pentecostal Churches are growing faster because they run here and there and preach and cheat people.

2. What are the similarities between Waaqaa, Ayyaanaas of OIR and the Biblical God and spirits?
Rabbii(Waqayyoo) is the one true God. Ayyaana is the spirit in any nature.
3. Do you see similarity between Judeo Christian Religious leaders, Worship rites, worship places, Festivals and Symbols and that of the OIR?
No, I do not see.

O. Questions Verses Oromo Christianity and the OIR

1. Do you believe that the OIR is against Oromo Christianity? If yes can you mention where they contradict each other?
Yes, I see. They contradict each other in that the Oromo Christianity believes the biblical God which is the God of Israel. The OIR believe in all mighty God(Rabbii).
2. Can you please mention some differing elements in both Oromo Christianity and in OIR? OIR is the original and true religion. Oromo Christianity is the religion borrowed from Israel.

P. Questions related to Cultural, social and Political Issues

1. Some Oromo elites accuse Oromo Christianity for destroying the important Oromo cultural heritages that could have continued. What is your comment on this accusation?
It is a true accusation.
2. Do Oromo Christians and Oromo Muslims practice some OIR rituals such as Buttaa, birth and child naming rituals? If not, why not?
Only some Oromo Christians and Muslims practice OIR rituals.
3. Some people say the current Oromo Christianity does not address the socio economic political issue of the Oromo people. What do you comment about that?
Because, they are not true Oromo.
4. Do Oromo Christianity leaders actively participate in Oromo political parties in leading the Oromo, in being advocates for the rights of the Oromo people? If yes tell me, please with a concrete example.
No, they do not, because, they already lost their identity.

Q. Questions related to Religious Dialogue

1. Does Oromo Christianity recognize the OIR at the equal level of other religions such as Judaism, Islam, Hinduism, Buddhism etc?

No, it does not.

2. Did the Oromo Christianity make dialogue with the OIR? If yes, when and where? If not, why not?
It did not, because, there is great hatred and contradiction between them.
3. As an Oromo Christian, do you agree the active participation of Oromo Christians in cultural songs, in celebration of Buttaa, Irre-echaa festivals, cultural songs, Oromo marriage rituals, Ateetee rituals, birth and child naming rituals and remain active members of the Christian Church? No, I do not agree.
4. Do you want to give additional comments about Oromo Indigenous Religion and Oromo Christianity? If so, feel free to share it
«Rabbi nu uumetti amanna, Uumamaan Rabbiin kadhanna» is the main principle(Bibile) of OIR, that is all. In other word, nature (selected tulluu, Malka, adbar), is its Galma (Church or Mosque) and no need of crying, preaching, fasting etc.

Thank you very much for the cooperation

Date and Place 2011-12-19, Field (Jungle)

13.5 Bantii, Gaaddisaa Dhaaba

Gaaffilee waa'ee Amantii Oromoo Duraa fi Kirstianummaa Oromoo. Nama Gaafate, Kan Deebii, Iddoo fi Yeroo itti Gaaffii fi Deebii

1. Maqaa nama gaafatamee:
Deebii: Gaaddisaa Bantii Dhaabaa
2. Umurii: - 49
3. Saala : Dhiira
4. Amantaa hordofan/ Dur fi amma
Deebii: Amantii Waaqefgfannaa duraanis ammas.
5. Barumsaa 12+3
6. Ogumaa: - Bulchinsaa fii teknikaa (admin &technic)
7. Muuxanno hojii: Hijii mootumaa wagga 12, qabsoo keessa waggaa 21-
8. Iddoo fi Guyaa gaaffileen kun itti ta'e :-Dirree qabsoo
9. Nama gaafate: – Gumii Waaqeffanaa addunyaa

Yaadachiisa: Yoo gaaffichi isin hin ilaalle ana hin ilaallatu jedhaa.

Warri Kompuutaratti hin fayyadamne deebii isaa lakkoobsa isaa wajjin waraqaa biraa irratti naaf barreessaa. Warri Kompuutaratti fayyadaman gaafficha jalatti insert goodhaa naaf deebisaa adaraa.

A. Gaaffilee Waligalaa Waa'ee Amantii Oromoo Duraa (AOD)

1. Waa'ee Amantii Oromoo Duraa (AOD) maal beektu?
Deebii: – Amantii Oromoo jalqabumaa qabee Waaqa tokkichatti amanu. Uumaa waan hundaati inni jedhu. Amantii Kuushotaa duuriitin walitti hidhata qaba. Waaqayyoon immoo karaa ayyaanoota isaa Oromoota quunnama. Tiksa fi hijii isaanii guyyaa-guyaana qajeelchaf.
2. Waaqeffannaa AOD hirmaattanii beektuu, amma hirmaattu? yoom eessatti? Muuxannoo attamii qabaattan?
Deebii: -Eeyyee, nan hirmaadha. maatii fi firoottan koo waliin galma aadatti wal geenyee waaqa keenya galateeffanna, Muuxannoon an qabu da'imummaa irraa kaasee itti guddadhe. Ammas ittan hirmaachaa jira. Fuula durattiis ittan fufa.
3. AOD kitaaba Qulqulluu kan akka Macaafa Qulqulluu ykn Quranaa Qulqulluu hin qabu. Kanaaf ulaagaa Amantii guutuu dabda'aa AODn?
Deebii: – Deebii: – Kitaabaa qabaachuu baatus, Ulaagaa mata aisa guutee, ummata biratti fudhatama argate.ykn qaba. Alagaa fi

warri amantii alagaa hordofan garuu, ni tuffatu. Kitaaba qulqulluu ta'ee quraanni, bu'urri isaanii amantii kuushota aduriiti. Fakkeenyaaf Museen(muusan) Masiri/Gibxitti dhalatee kan guddate mana fa-ra'oonati. Akkasumaa achumatti baracha aguddatee, boodaa mana raagaa, ykn raajaa warra kuushi biratti galee loon tiksaafii turee, Intala raga sana afuudhee ilmoo irraa horate, fudhatee biyya isaatti gale. Kitaaba qulqulluu kakuu moofa ajedhu waan achumatti barate sana barreesse.

4. Beektooti tokko tokko waliigalli Amantii Afriikaa durii kan Oromoo dabalatee Amantii Kirstiyaanaa fi Islaamaa harkaa waa hedduu fudhatan jedhu. Sababi isaas Kiristyaanummaa fi Islaamummaatu dursa jedhu. Isin maal jettu kana irratti?

Deebii: – Akkuman gara oliitti xuqe kiristaanummaa ta'ee Islaamummaan amantii Kuushota abooda dhalatan. Museen Amantii kuushotaa baracha aguddatee, ittin bulaa ture. Immata Isiraa'el illee barsiisaa ture. Sana boodaa Iyyasus (Isaan) dhalatee, kiristaanumaa barsiise. waggaa 650 boodaa immoo Mahaammad dhalatee guddatee waggaa 40 boodaa islaamummaa barsiise. Kanaafuu amantiin Oromoo durii hundaafuu angafa. Bu'urri «kakuu Moofaa» immoo amantii Kuushotaa, ykn Afrikaanotaati. Bu'urri «kakuu haaraa» immoo «kakuu moofa» dha. Iyyasuus ennaa barsiisuu akkas jedhe eture.» An seeraa Musee diiguuf hin dhufne. Kanaan dhufeef isuma ture gadi jabeessuf malee» jedhe. Mahaammadis «kakuu moofaa» akkuma jiruttii fudhate. Kan kiristaanas arka caalu fudhate. Akka ilaalcha hawaasa yeroo sanaaf tolutti qopheessee barsiise. Kanaafuu bu'urri amantoota hundaa amantii warra kuushotaa Oromoo dabalatee kan turee dha.

5. Misiyoononni sabni Afriikaa hanga gaafa Kirstiyaanummaa fudhateetti dukkana keessa ture. Sababio isaas Waaqayyoon hin qaban turan jedhu. Isin maal jettu kana irratti?

Deebii: Ummanni afrikaa durattis ammaas Waaquma tokkicha qabu. Waaqa sodaatuu, kabaju illee, kadhatanii irraa argatus. Waaqa tokkicha isaan uumetti amanu. Fakkeenyaaf warra Giriikotaa yoo fudhanne, duri biyya Gibxii/Masir dhufanii, baratani deebi'anii, eega biyya isaanii barsiisanii booda, deebi'anii biyya Gibxii weeraranii, beektota qaroo lafa irraa fixanii, qabeenyaa hanga danda'an saamanii, kaan caccabasii balleessan. Siidawwan dhaga airraa hogeessota masiriin tolfaman gara 40,000 (kuma afurtamaa) caccabsanii balleessan. Sana boodaa ummanni qaroon sun gara adda addaattii faca'e. Warra achii gadi dhiibame keessaa ummanni Oromoo isa tokko yoo ta'uu, gurmudhan gara kibba Masiritti socho'aa naannoo Meerowwee fii gara baddaa baha Afirkaa qubatetti tilmaama-

ma. Kanaafuu ummanni Afirikaa dukkana keessa hin ture. Qaroo turan. Injinaroota, falasamoota, hakimootaa, Raagdota egeree kan ta'an turan.

B. Gaaffii Waa'ee Waaqaa ykn Waaqotaa

1. Oromoonni Waaqa tokkicha moo Waaqoota baayyeetti amanu? Maqootaa Waaqaa ykn Waaqootaa Oromiffaatti maalfaa jedhama? Deebii:-Oromoon Waaqa tokkicha amana, Waaqa uumaa uumamaa jedha. Isatuu waan hunda uumee jedha. Tokkichaa maaqaa dhibbaa leemoo garaa taliilaa jedha. Waaqa jalqabaa fi dhumaa hin qabinne jedha. Waan hunda dura waaqa isaa waammata. Kanaaf Oromoon waaqa gurraacha na uumte jedha.
2. Waaqi ykn Waaqayyoo eenyuu, eessas jiraata, Hojjin Isaas maallfa'i? Deebii: – Waaqni ykn Waaqayyoon bakka hunda jira. Akka biiftuu ibsaa isaa ibsee bakka hunda to'ata. Waaqni uumaa waan hundaati. Waaqayyo kan dhuugeeffannu immoo hojii isaatin, uumama inni tolchee ijaan agarruu fi kan ijaan arguu hin dandeenye hunda hojii isaa ta'uu amanna.
3. Waaqayyoo uumama hundaa kan akka namootaa, bineensota, Mukkeeyyii, Lafaa, Aduu, Jia, Urjii fi biro waliin quunnamtii attamii qaba? wajjin quunnamtii attamii qaba? Deebii: – Waaqayyoon waan ofii uume hundaaf quunnamtii mataa isaa qaba. Karaa ayyaanota uumama isaaf badhaasen isaan quunnama. Lafa kana irratti waanti ykn wantoonni ayyaana hin qabanne hin jiran. Waanti hundi ayyaana mataa ofii waliin dhalate. Ayyaanonni immoo humna cimaa ijaan arguu hin danda'amne yoo ta'an illee, coraadhan ykn qaama waa hubachuu danda'uun (6ffaa) beekuu dandeenya. Faranjoonni waan akkanaatin «Telepath» jedhuun. Qaamaa namaa shaman waa ittin hubatan irraa adda kan ta'ee qaama 6ffaa jechaadha.

C. Gaaffilee Hafuuroota ilaalchisee

1. Akka AODtti, maqoolee, gartoolee fi hojiinn hafuurootaa maallfa'i? Deebii: – Ayyaanota, akka Ateetee, Nabii (ayyaana abbaa) Booranticha (Ayyaana angafaa) kkf
2. Ayyaanoonni akka Waaqaatti waaqeffaamuu? Deebii: – Oromoon, Ayyaanota akka waaqatti hin fudhatan. Ayyaanonno akka ergaa waaqatii hubatu. Waaqa fii isaan jiiddii kan jiruu riqichaa quunnamtii jedhanii hubatu. Kanaafuu Ayyaanonni riqicha dhugaa Oromoo fi Waaqa walquunnamsiisan ta'anii jiratu.

3. Misiyoonoonni Ateeten Waaqa dubartoota Oromoo ti jedhu isin maal jettu?
Deebii: – Ateeten Waaqa miti. Ateeten ayyaanaa dubartiiti, kan hormaatati. Dhala misoomsiti. Ilmoo Waaqayyoon namaaf kennee eegumsa gootefii guddifti. Akkasuma lool ilee misoomsiti. Tiksee uumammaati.
4. Dhuguma Oromoon Ayyaana Abootii isaanii Waaqessuu?
Deebii: – Oromoon ayyaana abbootii isaa ni kabaja. Ni ayyaaane-fata. Akka Waaqatti waaqessuu otoo hintaane, Akka ergamaa ykn ergaa Waaqattii hubatu. Kanaaf kabajaa guddaa godhuuf. Ebbaa abbaa isaanii irraa argatu. Kan abbaa qofa otoo hin taan kan angafaa illee ni kabaju. Fakkeenyaaf, horteen Boorana kan ta’e hundi ayyaana angafaa isa kan booranaa Booranticha kabaju/ulfeessu.
5. Waa’ee Ayyaanni nama irra bu’uu ykn hafuuraan qabamuu naaf Ibsaa.
Deebii: – Ayyaannii Namoota tokko tokko irraa ni mul’ata. Namoonnii ayyaanni irrattii mul’atu, afuuraa qulqulluun guutamanii, waan Waaqayyoon karaa ayyaanotaatin itti mul’isee, waan dabe akka sirreffatan gorsana. Namni ayyaannii itti bu’ee waan Waaqayo itti mul’ise malee homaa hin argu. ennaa ayyaani irraa gal waan ta’aa ture illee hin yaadatu.
6. Mee waa’ee hafuuroota gadhee akka Budaan fi Tolchaan akka AODtti naaf ibsaa.
Deebii: – Waantii Budaa jedhamu duri Oromoo biratii hin beekamuu. Alagaa irraa kan dhufe malee. Jechii Budaa fii Seexana ykn Sheexana jedhamu, Oromoo bira hin turre. Jechii Budaa jedhuu Habashoota biraa yoo dhufu, jechi Sheexana jedhu garuu Araboota irraa dhufe. Jechii Sheexana jedhuu afaan Arabaati. Waayyeen tolcha jedhamus alagaadhuma(amaara) waliin dhufe. Oromoon waan tolchaa fi falfala jedhamuu hin beeku. Dhibee ykn waan dabe sirreessuuf Waaquma isaa kadhata, Qorichaa aadaa, baala mukaa fii iddaa muka agaragaraa irraa tolchee tajaajila. Gochaan “Tolcha” jedhamee, bifaa hindaanqoo filachiisu, Dabtaraa, bira dhaqanii barreeffama xaxanii falfalan hundi Amaara waliin dhufe.. Oromoon durii goomattuumaa waan jedhuu hin beeku, walii laatee, wal hubaasee, rakkataa ofii gargaaree, ykn hirphee, waliin jiraata malee, goomattuumaan namattii hin falfalu.
Tolchaa namattii tolchuun waaqa birattii abaaramaadha. Yakkaa dhala nama aykn uumama waaqaa irrattii hojjachuudha. Kanaaf waaqayyoon hin eebbifne.

D. Gaaffilee Uumama Namaa ilaallatu

1. Namni attamitti uumame? Oduu uumamuu nama duraa Oromoon qabu natti himuu dandeessuu?
Deebii: – akka ilaalcha Oromootti Waaqayyoon biyyoo fuudhee (qunxuree) bishaanin laaffisee waan hunda itti tolchee booda, afu-ura isaa itti afuufee, sagalee namaa uumee. Akkasumas dhuufuu quuq jettuu dhageessise. jedha Oromoon. Sana boodaa Waaqayyoo nama uume kana qobaa isaa ta’uu hubatee, mi’uu isaatiin akka bakka lamattii bahan godhee. Ishiin lammataa dubartii taatee jedhee dubbata Oromoon.
2. Namaa fi Waaqa gidduu hariiroo ykn Quunnamtii attamiitu jira?
Deebii namaa fi Waaqa jidduu hariiroo uuma fi uumamaatu jira. Waaqayyoon uuma dhaa. Namni immoo uumama isaati. Kanaf immoo Waaqayyoon uumamaa isaa tiksa. Namni immoo uumaa isaa kabaja/ulfeessa. Akka kanaan waliin jiraatu.
3. Waaqayyoo namoota ni jaallataa? Attamitti beektu?
Deebii: – Eyyee Waaqayyoon namoota nijaalata. Kana kan beekuu dandeenyu immoo, akka wal horree lafa guunnuu ni taasise. Waan hujjannee nuuf eebbisee akka nuuf sugaahuu, ykn barakatu godhe. Waanti hojjannee gaarii fii badhaadhina ta’uu nu agarsiise. Yoo ka-dhatan nama fhagaha. Waan uumama isaaf malu hund guutaf.
4. Waa’ee Fuudhaa fi Eerumaa akkasumas Ittifufeenya Namaa attamitti amanu AOD keessatti?
Deebii: – Fuudhaa heeruma dhala namaa Waaqatuu eebbisee uume. Dhiirri gahee saalfate akka fuudhu, Dubartiin geese akka heeumtuu kan taasise Waaqayyoo qofa. Waaqayyoon ganamuma ennaa Horo fi hortee uummuu, wal fuudha horaa lafa guutaa jedhee ebbise. Kanaaf fuudhaa heerummnii heeyyama Waaqatiin qajeela. Kanaaf Oromoon immoo safuu Waaqaa eeggatee, sirnaa fii seera Waaqaa eegge wal fuusisa. Ykn walitti heerumsiisa.

E. Gaaffilee waa’ee Du’a fi Jireenya du’a boodaa

1. Oduun waa’ee du’a jalqabaa Oromoon qabu beektuu?
Deebii: – Waayee du’a jalqabaa hin beeku anuu baruun barbaada.
2. Akka AODtti sababi, du’aa, carraa lubbu nama du’ee fi jireenya du’a booddee ykn du’aa ka’uun attamitti hubatama?
Deebii: – Akka amantii Oromootti, namni ennaa du’u lubbuun(A-fuuri) fi foon gargar bahu. Lubbuun ekeraa taatee naannoo qehee warra ishii ennaa jiraattuu, foon immoo awwaalamee, dhanga-la’uun biyyootti makama. Biyyoo irraa waan uumameef. Lubbu-

un ykn Afuurrii, «Ekeraa» jedhamtee beekamti bakkuma jirtutti waaqayyoon karaa Ayyaana ekiraattin tiksa godhaaf. Akka amantaa (ilaalacha) Oromootti du'aa ka'uun hin jiru. Du'anii eegaa dhangala'anii booda galuu waan jedhuu Oromoon hin amanu. Warri du'an garuu ekaan isaanii Wal arga. Warrii Ayyaantuu «Eker dubbiftuu» jedhaman waan kana arguu danda'u jedha Oromoon. Karaa biraa akka afoola Oromootti. Lubbuun nama du'ee tokko jijjiramee nama bira ta'ee bakka biraatti ykn maatii keessatti dhalachuun ni mala kan jedhu ni dubbatama.

3. Yeroo namni du'u sirna Oromootaan raawwatamu naaf ibsituu? Maaliif akkasitti raawwatama?

Deebii: – Ennaa namni du'e Oromoon sirna awwaalchaa mataa isaa qaba. Oromoon ennaa namni tokko jalaa du'ee, sirnaan diriirsee, akka reefi dafee, hin dhangalaanee ykn foolii hin jijjirree, qoricha/daawaa foon gogsu itti godhu. Kan duratuumaa waliin kan dhufedha. Dur-dur otoo bataskannii hin dhufin, Oromoon nama du'ee qeheedhuma isaatti mana irraa gara Borootti awwaala ture. Sirnni Awwaalchaas reefa nama du'ee Keshaa ykn huccuun maranii awwaalu ture. Oromoon nama du'eef mararfatee booyaf, Kunis kan agarsiisuu, namichii/dubartittiin ykn dardarri. /ijooleen isaan irraa adda bahanii deemuu isaanitti gaddaniiti. Akkasumaas arjima ennaa lubbuun jiruu isaaniiif oolee yaadatani mararsiifatanii booyuf. Awwaalcha irratti fira hundatu argama. Mallattoon gaddaa Oromoo waan adiidha. Kirrii adii mormatti hidhatu. Ni daalachaa-wu. Waanti guraachii Oromoo biratti gadda hin agarsiisu. Uffata/Uccuu guraachii Amantii waliin dhufe. Keessahuu amantii kaatolika waliin akka dhufe dubbatama.

4. Maaliif AOD keessatti Daanciin nama du'e ilaalchisee qalama? Dhibaa yyunis maaliif dhibaatama?

Deebii: – Daaccii baasuu kan jedhamu. Namni du'e sun, yoo waa jaataneessuu jalqabee otoo hin xumuriin du'e, maatiin ni xumuraaf. Akkasumas, namni du'e sun yoo dogoggoraan safuu cabsee, jiraate, yoo lubbuun namaa hrakatti badee, otoo gumaa hin basin hafe, Akkasumas bineensota ajjeesuu hin qabne seeraa ala yoo ajjeesse daaccii baasuf. Walumaa gala, maqaa nama sanaatiin waan hojjatanii gumaa baasuf. «Gumaan lubbuu bita» jedhee amana Oromoon. Dhibaa yyunis nama du'eef godhama, Abbaa warraa, haadha warraa, Abbaa ofii ykn haadha ofii dhibaa yyu godhu. Ilmoof dhibaa yyu hin godhan. Yoo ijooleen duutee, warrai booya dhaqan hundi, duutii du'a boodaa isinii haa ta'u, karaatti isinii haa deebi'u jedhu. Duuti ilmoo akka miti. Haati fii abbaan ilmoof booyun akka miti, seeraa umamaatu dabe jedhee amana Oromoon. Dhibaa yyuun Eker

anam du'eef kennama. Innis qoodaa silaa sooraniif, ykn kabajaa ayyaana abbaa sanaaf qabaniif jaataneessu. «Ayyaannii abbaa kootii ykn ayyaannii haadha kootii, irraa gadee si tiksaa jalaa olee na tiksisi» jedhanii dhibaafatu. Akkasuma warra awwalchaaf boolla qotee, reeffa baatee dadhabeef qoodni kennamu jera. «Horda Buqqisii» jedhama. Gaafa du'aatuui

F. Gaaffilee Seeraa fi Sirnaa

1. AOD Seeraa fi Sirni ykn Toorri jireenyaa attamitti? Eenyutu seera tuma?
Deebii: – Akka amantiitti seerri tumamu hin jiruu, isuma Waaqayyo uumee, sirna ittin waliin bulan itti tolfatu. Kan waan dabe qajeelchuu hojii warra ayyaantuti. Seera Waaqayyon ganama uuma-maaf kenne tiksuu. Gorsu.
2. Seerrii Waaqaa Safuu fi Seera namaa jedhuu beektooti tokko tokko. Isin ammo maal jettu, garaagarummaan isaanii maali?
Deebii: – Safuufi seera ganama Waaqayyoo uumee irraa goruu, hawaasichi sirriitti beeka. Safuu cabsuu, jallisuun badii ta'uu hubatanii, nama sana raawwattee sirreessu. Seerri akka amantiittii lallabamu hin jiru. Akkaa aadattii waanti raawwatamu jiru, Adda fii Amantiin Oromoo waan wal xaxee jiruuf, aadadhuma jalaan waantii hojjatamuu ni jira. Seeruma ganama Waaqayyoo uumeen dabra-dabar-saan diroo irraa dirootti dabra. Kan sana tiksee qajeelchu immoo warra ayyaantuti.

G. Gaaffilee Waa'ee Cubbuu, Araara ykn Dhiifamaa ilaalu

1. Akka AOD tti Cubbuun maalii, eessaa maddee?
Deebii: – Akka amanti Oromootti cubbuu jechuun safuu cabsuu jechuudha. Dhala nama irratti (uumama waaqayyoo irratti) daba ykn yakka hojjachuu dha. Hinjjirree dalaguun cubbuudha. Sobaan nama midhuu, sobaan haqa namaa fudhachuun cubbuu dha.
2. Waaqayyoo cubbamaa nama attamitti ilaala? Firiin cubbuu maal?
Deebii: – Waaqayyoon nama cubbuu hojjatee fuula irraa naanneefata. Ayyaana ganama badhaasee waliin uume irraa fudhata. Yeroo kana namni sun gaaddidduun irraa bada, Nama cubbuu hojjatee waaqayyo ni jibbaa, hawaasichiis ni jibbaa. Ni joonjawa, kaaltii fii maaddii dhaba. Waaqayyoo fii hawaasni namattii jignaan waanti nama irraa kaasu hin jiru.

3. Beektooti tokko tokko Cubbuu hojjetame irraa qulqullaa'uuf Oromoonni sirna haluu baasuu ykn qulqulleessuu raawwachuun araara fi nagaa buusu jedhu. Isin maal jettu kana irratti?
Deebii: – Waan beektonni jedhan sirriidha. Namni cubbuu dalagee hawaasa ykn warra ayyaantutti dhiyaatee, waan dalage himatee daaccii of irraa basa. Kana gochuuf immoo waan jaatanawutu jira. Eega sana raawwatee booda haagin godhamaaf. Ykn tuftaan godhamaaf. Sana boodaa sirnaa fi safuu eegee hawaasicha waliin jiraata.
4. Sirna Araara buusuu keessa kan akka gumaa araarsuu fi bishaan nama nyaatee wajjin nagaa buusuu Oromoon qaban mee natti himaa?
Deebii: – Gumaan akkuman duraan hime «Lubbuu bitaa» jedhama. Kana jechuun akkaawal ajjeechan itti hin fufneef, haalodhaan wal adamsuun ykn wal gaaduun akka afuuf, lubbuu biraa baduu irraa baraaruu, kunis jaatanii mata aisaa qaba. Jaarsa guulaa, Cifiree, kalaalee, warra ayyaantuu, Qeerro fii dubara qarree, Collee ykn farad luugamanii, kallachaa fii caaccuu baatanii, warra namni jalaa du'e araara kadhatu. Namichii hanga sanatii dhokatee, taa'aa qeensa hin qoratu mataa hin aaddaatu. Hanga gaafa araarii raawwatuutti. Kun egaa seena amataa isaa dheeraa kitabaa guddaa bahu waan ta'eef asuma irratti xiqqeessa. Waayyee bishaan nama nyaates, Oromoon waan raawwatu qaba, waan hunda himuun nama dhiba.

H. Gaaffilee Geeggeessitoota fi Ogeeyyii/ Waayyuu AOD ilaallatan

1. AOD keessaatti geggeessitooti Qaalluu dhiiraa fi Qaallittii dubartii wallaantootas jedhu beektooti tokko tokko. Misiyoononni garuu Qaallota Oromoo warra nama gowwoomsan, qoricha namatti goodhanii fi hafuura seexanaan hojjetanii dha jedhu. Isin ammo maal jettu?
Deebii: – Oromoon Qaalluu ofiin hin jedhu, warra ayyaantuu ofiin jedha malee. Warri ayyaantuu immoo rakkoolee jirani karaa seera fi safuu Waaqaa eeganii nama fayyisu, nama baraaruu. Qoricha aadaa, baala muka afii idda muka airraa hojjatameen dhibee tokko tokko fayyisu. Akka warrii Misiyoonota ajedhan Oromoon cubbuu namattii hin hojjatu. Oromoon jecha Seexana/sheexana jedhuu hin beeku. Jechi kun kan warra habashaa fii Arabaati. Kan qoricha namattii godha jedhamanis warra «Dabtaraa» jedhaman malee, Qaalluu ykn Ayyaantuu, Qaallittii ykn ayyaantiitti miti.
2. Qaalluu Abbaa Muudaa fi Qaallicha gidduu garaagarummaan maali? Deebii: – Qaalluu Oromoo ganamaa, kan waaqayyoo Ayyaanan guutee kenne, Amantii Oromoo tiksudha, Sirna Gada akeessattii bakka guda qaba, Isa Phaaphas jedhan sanan wal fakkaata, Jechii

Qaallicha jedhu jecha warra alagaa, Oromoon jedhan. Akka afoola Oromootti, Gaalluu ykn qaallittii jechuun beekaa jechuudha. Warrii ayyaantuu, waa beekanuu mala namaaf himan maqaa qaalluu ykn dubartiif Qaallittii jedhu. Alagaan garuu tuffii irraa ka'etii kan maqaa kana jallisee himu.

3. Garaagarummaa Geggeessitoota Kiristianootaa Oromoo fi Qaalluu Oromoo maal irratti?

Deebii: – Garaagarumma abaayyee qabu. Walumaagalattii waantii walittii isaan fidu hin jiru. Jarri lachuu walii masaanudha. Qaalluun Oromoo Waaqa tokkichatti amana. Gaggeesitoonnii amantii kiristaanaa garuu, Waaqaa asittii ilamatu jiraa, kara aisaa malee Waaqa bira hin gahan jedhu. Akkasumas Ergamtoonni waaqaa baayyedha jedhu, Gabr'el, mika'el kkf. Warrii Ortoodoksii Maaramiinis nii ergamti jedhu. Kanaafuu waanti walittii isaan fidu tokko illee hin jiru.

4. Garaagarummaa Raagoota ykn Ooda AOD fi Raajoota Waldootii Wangeelaa Kiristiyaanaa Oromoo yeroo ammaa maali?

Deebii: – Ragotin Oromoo Waan Waaqayoon ittii mul'ise himu. Waan fuula durattii ta'uuf deemu himu, waan oodatamuu qabu himu. Waan otoo hin beekin hawaasicha keessatti jallate himu. Akka sirreeffamu gorsu. Waan ooda dabe sana akka falatan gorsu. Kan Warra Wangeelaa hin beeku an, baruu barbaada.

5. Waa'ee Maallima Oromoo caamsitoota Macaafa qulqulluu wajjin yeroo miijantanoo attamitti hubattu?

Deebii: – Waayyee Maallima Oromoo sirriitan beeka. Maallimni ayyaantudha. Waaqa kadhata, jechi «Caamsituu fii Roobsituu» jedhuu kunuu sirrii miti, Maalimummaan hogummaa miti, Ayyaantudha malee, Ayyaantun immoo Waaqa kadhatee argata malee, akka waan ofiin godhu, Caamsu fii Roobsuu kan jedhuu kun doggora.

Maallima Waaqatuu ayyaantuu taasise, Waaqayyoos jaarsoleen biyyaas ayyaantummaa isaa eebbisaniiif, Hojiin Maallimaa Waaqa kadhachuu qofa. Uumamni akka hin dabne waaqa kadhata. Yoo hongeen ammaatee Waaqayyoo akka rooba kennuu kadhata. Akkasumas Yoo Roobni ammaatee akka bokkaan leekkee roobu kadhata. Maallimni Rooba fii caama waaqa irraa kadhachuun isaa, kenna waaqati malee, gochaa barnootan ykn muuxannoon argatan miti. Kan qofa mitii hojiin Maallimaa. Nam awal dhabe araarsuu, isa du'eef gumaa dubbachuu, waan maallimni keessatti argame hin didamu waan ta'eef. Sirna gaa'ela akeessattii akka aadaa fii sirna hawaasichaa irratti hundaayyee kkaa raawwatamuu qooda isaa kennuu kkf. Kan warraa kitaaba qulqulluu akkataa isaa hin beeku ani.

6. Mee waa'ee Urji dhaooftuu Oromoo natty himaa.

Deebii: – Akka amantaa Oromootti, guyyaan hundi ayyaana mata aisaa qaba. Guyyootaan ji'a keessaa hundi maqaa qabu. Ji'oota ykn Waggaa tokko keessattii urjiiwwan mul'atan jiru. Urjiiwwan kana keessaa Oromoon akka mallattootti kan itti fayyadamu jiru, baayyinnii isaanii torba (7) Isaan waliin immoo Baatti/addeessa/Ji'atu (moon) jira Oromoon urjiiwwan kana ilaalee, akkasumas mallattoolee biraa urjiiwwan kana waliin mul'atan ilaala. Kan irratti hundaa'wun guyyaa isaa maal akka ta'e himu. Akkasumaf guyyaa gaarii fii, guyyaa gaarii hin taane adda baasanii himu. Gochaan kun immoo dhaha jedhama. Wal dhahe, ykn wal kiphe jechaadha. Urjiiwwan bebbekamoon turban(7n) Oromoon ittii dhimma bahu isaan kana. 1Lammii, 2 Buusaan, 3 Bakkalcha, 4 Algaajima, 5 Arba Gaadduu, 6 Walaa(walawwalaa), 7 Baasaa jedhamu. Urjiiwwan kun gaafa Baatiin/addeessii baatii(mul'atee) irraa kaasee bakka adda addaattii, yeroo adda addaa waliin mul'atu. Kaan isaanii immoo yeroo baatiin baatee guddachaa deemtee Goobantu jidduuti waliin mul'atu. Kaan isaanii immoo Goobana (qaama gutuu ji'aa) irraa kaasee hanga dukkanaattii ji'a waliin mul'atu. Kaan isaanii immoo guyyaa 28ffaa boodaa alkan sadeen dukkanaa keessa mul'atu. Egaa kun immoo seenaa bal'aa mataa isaa qaba. Egaa addeemsa kana Oromoon dhahaa jedhaan.

7. Eker dubbiftuu Oromoo yeroo isa kan Macaafa 1Samuel 28 keessa jiruun yeroo ilaaltan attamitti ilaaltu?

Deebii: – Egaraa dubbiftuun Oromoo Ayyaantudha. Waaqa tokkichattii bulti, Waaqayyoon immoo itti mul'isa. Waan waaqayyoo ittii mul'isee sana immoo warra ekeraa fira isaanii dubbisuu barbaadaniif himti. Eker dubbiftuun, nama du'e ekeraa aisaa waamtee waan dabe, waan badee, waan sirreeffachuu qaban gaafattiif. Kunis waan dhuga ata'e tokko raaju jechaadha. Warrii adiin garuu hojii warra gurraacha Afrikaa ni tuffatu. Akka yakkaattii lallabu. Hojii wal fakkattuu illee yoo hojjatan, kan isaanii akka ebbifama ata'etti lallabaatu. Kan Saamu'el 1:28 keessa jiru, kanuma Oromoo kana fakkaata. Fakkeenya biraas waayyee ulee museen loonin tiksuu haa yaadannu. Uleen Musee/Muusaa bofa taanan, kan warra ayyaantota fara'oonas bofa ta'e. Warrii fara'oonas waan Museen hojjate hunda hojjatan. Warrii Wangeelaa garuu, kan Musee hojii eebbifamaa, kan warra Afrikaa hojii jibbamaa (cubbuu) ykn falfala godhanii dubbatu. Kunuu mata aisaattii cubbuudha, Cubbuu ummata gurraacha irrattii dalagaa jiru.

I Gaaffilee waa'ee Waaqeessuu

1. Oromoonnii AOD keessatti eenyuun kadhata ykn waaqeessu? Kadhata Oromoonni ganamaa fi galagala kadhata fi eebbaa Oromoo keessaa kan beektan natti himaa?

Deebii: – Oromoon duris ammas Waaqa isa uumee kadhata. Waaqa isaa Waaqeffata. Galateeffata, faarfata. Ganama irribaa ka'ee, «yaa Waaq kan nagaan na bulchite nagaan na oolchi; dogoggora nabaas, nama nagaattii naqabi» jedha. Galgala immoo «yaa Waaq kan nagaan na oolchite nagaan na bulchi; Ati ala koo mana koo naaf tiksi; baleessa koo na maarii, an Wallaalaa keetii; Wallaalaa kee akka garaa isaa malee afaan isaa hin ilaalin» jedha.

2. Misiyoononni warri Oromoo Ayyaana abootii isaanii, hafuuroota lafaa, bosonaa, lagaa waaqeessu jedhu. Isin ammo maal jettu?

Deebii: – Oromoon ayyaan abbaa isaa ni kabaja malee hin waaqeffatu. Ayyaanni ergamaa waaqati malee Waaqa miti. Kanaafuu quunnamtii isaa karaa ayyaanaa dabarfata. Oromoon. Mukaa fi bosonatti hin Waaqessu. Afuurot lafaatti illee hin waaqeffatu. Oromoon uumaman Uumaa(Waaqa) kadhata. Margaa jiidhadhaan, baala mukaa jiidhadhaan kadhata. Bakka jiidhaa taa'ee Waaqa kadhata. Dhagaa irra yoo taa'uu barbaade illee, marga jiidha acute eirra kaayee, «waaq na jiisi» jedhee taa'a. Uumama Waaqaa hundaaf kabajaa fii marartee qaba Oromoon. Ilaalcha, qajelee, eebbifamaa figaaromsaa qabaaf malee itti hin sagadu.

3. Aarsaa fi kennaa Oromoonni AOD keessatti dhiheessan keessaa, Dhibaayyuu, Abdaarii, Yaaraabbii, Gindii hiikaa sababa wajjin natti himaa.

Aarsaa kennamu keessaa dhibaayyuun bakka guddaa qaba. Mijuun kennamu immoo gaaromsaaf godhama. Waaqni Oromoo, Oromoodhan, «waan ofii jaalattu naaf gudhi» jedheen. Kanaaf Oromoon waan qabu Waaqa isaatii aarsaa kenna. Abdaari aarsaa miti. Bakka itti walitti qabamanii waaqa ofii itti kadhatanii aarsaa barbaachisu itti godhan malee. Jecha «Yaaraabbii» jedhu hin beeku an. Giindii hiikaa (Gindi cufaa) aadadha ayyaanefachuti malee aarsaa miti. Qonnaan bulaan ennaa lafa qotaa ture, sanyii baasee, midhaan facaasee fixe(raawwate) galatoo waaqaa dhiheessa. Gammachuu isaa nagaan sangoota isaa waliin hojii isaanii raawwachuu isaanii ibsachuuf «Gindi cufaa(hiikaa) godhata. Qoodaa Waaqaa aarsaa barbaachisu kennu, qooda lafaa illee aarsaa kennu. Hinyaatuu, hindhugu, hingammaduu, maatiin hundi nyaatee dhugee Waaqa isaa galateeffata. Jarmii/midhaan faca'ee, akka nagaan biqilee,

dagaagee, firii godhatee, qaqqabee, nagaan nyaatan waaqa isaanittii himatu.

4. Mana Waaqeffannaa, Yeroo fi Iddoon waaqeessuu Oromoo mee natti himaa.

Deebii: – Oromoon manuma ofiitti Waaqa isaa kadhata. Waaqayyo bakka hundaa jira jedhee waan amanuf, bakkuma barbaadetti kadhata. Yeroo tokko tokko Galma Ayyaantotaa dhaqanii afaan tokkoon Waaqa isaanii kadhata, galateeffatuu faarfatus.

Yeroo baayyee jimaata sanbata duraattii barihu, walitti dhufuun waaqa isaanii kadhata.

5. Misiyoononni kan barsiisan geggeessitooti Waldaa Kiristiyaa-naa Galmoota Qaalluu diiganii meeshaa isaa wajjin balleessuun manneetii sagadaa ykn Bataskaanaa bakka sana dhaaban. Gochaan isaanii kun sirrii dha jettanii amantuu? Maaliif?

Deebii: – Gochaan Amantii Oromoo durii irratti dalagmuu hundi cubbuu safara hin qabne. Galmaa Qaalluu balleessuun, kan ofii achi irratti ijaaruun sun Waaqa birattii yakka. Fakkeenya muka jiidhaa muranii balleessuun, bakka isaatti muka goggogaa fii dhaagaadhan ijaaranii fakkii waan adda addaa achii keessaa kayanii itti sagaduun badiidha. Kitaabaa qulquulluu(bible) keessatti, «Fakkii kamuu tolchitanii itti hin sagadinaa. An Abbaan keessan hinaaf-fadhaa» jedhe. Maarree? Fakkii Maleekota jedhanii tolchanii itti sagaduun sirriidhaa? Kan biraa immoo Malkaa bakka Oromoon itti irreefatuutti, Taaboota(Tsillaat) geessanii bulchuun, laga sanatti cuubamuun maal jedhama? Akkasumaa miyaa aadaa Oromoo balleessuu, kana waliin immoo aadaa dhuudhaa fi seenaa Oromtichaa balleessuun, aadaan alagaa akka dagaagguu tattaafachuun mata aisaatti cubbuudha, Waaqayyoo biratti abaramaadha. Humnaan godhan malee, seera fii heeran yakka cimaadha. Gaafa Oromiyaa bilisoomtee, waan hundi ni bilisooma.

J. Gaaffilee Ayyaanoota fi Kennaa Galataa Oromoo ilaallatu

1. Oromoonni maaliif ayyaanoota akka Buttaa, Irreechaa, Masqala (Ifannoo) Wadaaja, Coora, fi Birboo ayyaaneeffatu?

Deebii: – Ayyaanonni kun martinuu aadaa Oromoo dur-dur irraa darbaa dhufeedha. Ayyaana galatoo isaanii Waaqaf ittiin dhiheefatan. Buttaan sirnaa aadaa Oromoo keessaa isa tokko, Sirna bulchiinsaa keessatti raawwatama. Siran yeroo aangoo wal jijiran raawwatamuudha. Sirni kuun waggaa 8-8tin wal jijjiraa dhufee. Sirna Gadaa keessattii waggaa 40 abbaan buttaa qalti ilmi buttaa qala. Buttaa qaluu qofa otoo hin taanee aangoo bulchiinsaa qabata.

Akkasumas Buttaan sirna cehoomsa Gadaate. Irreechi fi Ibsaa(Ifa-anoo) ykn ibsaa sadeetaa Isa «Masqala» jedhamu kan raawwatamu immoo ganna dukkana keessaa bahanii, birra ifaa arguu isaanitiif kan itti Waaqa galateeffatan ta'a. Kunis kan galateeffataniif, Waaqa cabbii amaa, obomboleetii hamaa, Lolaa amaa, bubbee amaa rooba amaa jalaa isaan baasee, booqaa birraa agarsiisef galata galfachuuf raawwatu. Akkasumas Irreechii Arfaasaa immoo kan kabajamuuf, daaraa bonaa, hongee, dheebuu fi Aduu ama ajalaa baase galateeffachaa, Gannii dhufu kan nagaan, kan bokkaa leekkee roobuf, cabii amaa irraa dhoowuu, akkasumaas rooba nagaan akka ta'uuf Waaqa kadhachuf raawwatama. Wadaajaa fi Birboon yeroo yeroon kan raawwatamu yoo ta'u kunis galatoo Waaqaf, akkasumaas Kadhan-naa fi faaruu Waaqaf firtii(horteen) walitti dhufee walnii bulanii nyaatanii dhuganii gammadanii Waaqa isaanii gammachiisan ta'a. Kadhannaa galatoo fii faaruu Waaqaf gamtaan dabarfatu.

2. Ayyaanaa ykn Nabii, Wadaajoo, Gijaaree fi Urgooftuu maaliif kabaju Oromoonni?

Deebii: – Nabi Ayyaana abbaati. Nabi bakka tokko – tokkottii ayyaana dhiiraa ta'uu isaa himama. Bakka kaanitti immoo kan hortee hundaati jedhama.

Nabi Abbaa kormaa ni jedhama. Bakka deeman hundattii lubbii dhiira atiksa. Ayyaana mo'aa dha, Injifataadha. Ayyaana adda qabeessas ni jedhama. Bakka lolaa hundattii dhira waliin argamee nama gargaara. Ni kabajatu, ni qajeelfatu. Kormaa loonii damboossuf, guddisuuf. Wadaajoo jechuun Firumaa, obbolummaa jechuudha. Maatiin horteen bakka tokkote ennaa argamanii waaqa kadhatan, Waaqayyoos ni jaalata. Ni dhagahaaf. Kanaaf Wadaajoo bulfatu. Horteen immoo walitti dhufee, Waan qabu walittii fidee, mana angafaatti qopheefatee, waliin gammadaa kan bulana ta'a. Ykn galama aadattii walittii qabamanii, Waaqa nagaan walittii isaan fide galateefachaa, faarfachaa, jeekkaraa bulu. Isa dabreef galatuu kan dhufuuf akka isaan milkeessuu kadhatu.

K. Sirnoota AOD walqabatee raawwatamuu ilaalchisee

1. Ateeten maalii maalifis sirni isaa raawwatama?

Deebii: – Ateeten sirna aadaa Oromoo keessaa isa tokko. Karaa bira aimmoo ateeten ayyaana hormaataati. Ayyaana dubartii fii Loonitti. Hormaata misoomsi. Dhala tiksiti, Ajaja Waaqaa raawwatti. Ayyaanefachuun ateetee, sa'aa namaaf tolo, qaroo ijaaf tola. Damboobinaaf, Misoomaa hormaataa, taadhummaaf, gaaruumsaaf raawwatama.

2. Waa'ee buna qalaa Oromoo maaliif akka sirni isaa ta'u natti himaa.
Deebii: – Buna qalaan aadaa Oromoo keessatti bakka guddaa qaba. Oromoon eennaa sirna wayii raawwatu hunda ykn irra caalaa Bunaqalaa waliin jaataneessa. Sirna bebbeekamoo keessattii korma loonii ykn korma hoolaa qalanii Waaqayyoo haarsaa godhu. Yoo kan lachuu dhaban, Buna janfala, kan hin qashiramne ykn hin shuqulamne. Funaananii, funyaan bunicha muruun miya buna qalaaf qopheeye keessa buusaa, waaqa isaanii kadhatu. Bunnii akka korma loonitti ilaalama. Bakka eebbaa hundattii dursee argama. Sirnaa ayyaaneffannaa hunda keessatti Oromoon hundi dhimma itti bahu.
3. Wantoota siranoota mucaa godhachuun walqabatu akka daumsaa, maqa moggaasuu ykn hammachisuu ni raawwattuu? Yoo hin gootan ta'e maaliif?
Deebii: – Wantootaa, dahuumsaa, ykn ilmoo godhaachuu keessatti aadadhaan Oromoon raawwachaa ture hunda amma illee hinuma raawwatama. Gaafa Deesse irraa kaasee waantii jaatanaawu hundi tartiiba qaba, Guyyaa Obbaatii, guyyaa dhaan dhiqaa, guyyaala laguu bahaan, Maqaa baasuu (Moggaasuu) hundi aadaa dhaabbataadha. Egaa Oromoon gabroofamee booda, Otoo maqaa alagaa (Kiristaanaa) ykn maqaa Gi'izii itti hin basin dura, maqaa Oromoo ittii moggaasun dirqama hundaati. Yookii manattii itti moggaasu, ykn warra ayyaantuu ammachiisaa geessanii maqaa baasisuuf. Yoo akkasi gochuu baatan, mucaa irraa rakkoon gaha jedhanii amanu. Kanaaf dursee maqaan Oromoo bahaaf.
4. Mallattoolee AOD walqabatee jiran (akka Caaccuu, Bokkuu, Siiqqee, Beellada, Mukkeetii, Baalaa, coqorsaa fi biro) mee yoo beektan naaf ibsaa.
Deebii: – Akka AOD oromootti, Caaccuu fii Kallachii mallattoo hormaatati, Iccitawaadha. Caaccun kan dubartiiti. Kallachi kan dhiirati, Lachuu kabaja guddaa qabu, Sufuu guddaadhan eegama. Faayaa kabajamaadha lachuu.
Bokkuun mallattoo bulchinsaatti, Kan abbaa gadaa faa, qabatan. Abbaa gadaa fii kaabineewwan isaatuu qabata, Hogganoota biyyati fii qondaalotaaf kennama.
Siiqqen kan dubartiiti, mallattoo mirgaa fi aadaa dubartii ittin tifikamu. Siiqqenis kabajaa guddaa qaba. Sirna bulchinsaa keessatti dubartoonni ittiin mirga isaan iitiin eeggatu. Beeladaan, akka Korma loonii, Karaabicha loonii, Loon ateetee, loon Sanbataa, Korma Nabii, Kormaa Boorantichaa (ayyaana angafaa isa kan Booranaa) faa magariichuu, ykn damboobsuun Hormaata loonif akkasumaas nageenya loonifakka ta'uuf godhama.

Baala jiidhaa, (Ulmaayii, Hurgeessaa, Anfaaraa fii Abbbayyiin kkf) Coqorsa, harkatti qabatanii waaqa ittin kadhachuuf. Waaqa gara ittiin laaffifachuuf. Ittiin araarfatu.

Oromoon waan jidhadhaan uumaa isaa kadhata. Kadhatee irraa argata. Muka akka Odaa immoo gaaddisa isaaf barbaadama, Akkasuma Birbirsis bakka guddaa qaba, Muka Danbii fii Dhaddacha immoo jalatti seera muru, Mukoota kana jala taa'anii nama wal dhabe araarsu. Kanaafuu bakka araarati jechaadha.

5. Sirna Jila ykn gara Abbaa Muudaa dhaquu beektuu? Attamittis hubattu?

Deebii: – Sirni kun amma afaa dhufe, dur ni ture, ammas dabredabree waggattii ala tokko ni raawwatama. Akka afu kan godhe immoo gochaa gabroomfataa fii Amantii alagaati. Garuu jechuu muuda ajedhe hiika lamaa ol qaba, Inni duraa, Abbaa muudaa, ykn Ayyaantuu irraa eebaa fudhachuudha, Dhadhaa mataa irra namaa kaayanii nama eebbisu. Inni lamaattaa, Muudaa jechuun, Irroomsuu, aangoo kennuuf, ykn warraa sirna Gada akeessatti Baallii fudhatee waggaa 8tif biyya bulchuu deemuu Qaalluun muuda, eebisa, aangoo kennameef mirkaneesaf. Muudamuun egaqa, Amantii ilaalchisee, aadaa ilaalchisee, bulchinsa ilaalchiisee, seera fii heera to'achuuf muudama kennamutu jira.

6. Geggeessitooti Amantii Kiristianaa sirnootaa fi meeshaalee AOD walqabatan hin jaallatan. Isin kana attamitti hubattu?

Deebii: – Dhugaadhaa, Hoogganoonni amantii alagaa gaggeessan, aadaa, duudhaa fi amantii Oromoo hin jaalatan, Dhimmoota kanan kan wal qabate hunda jibbu. Sirboota, faaruu waaqayyoo, hunda dhagahuu hin fedhan. Meeshaa faayyaa Oromo, meeshaa miidhagina dubartii Oromoo akka Callee faa, kan akkaa Dooqaa, helellaa, walumaa gala faayyaa dubartii Oromoo hin jaalatan. Tarii hinaaffaa irraa ka'anii ta'a, Hinaaffaa cubbamaa, waaqayyoon hin jaalannee ta'uu mala. Dubartiin Oromoo tokko, Callee mormatti raratee, dooqaf elellee mataatti naqatee, miidhagdee yoo deemtee maal isaan godha? Waan isaanrakkisu tokko illee hin jiru. Helellaa yoo guduruu dubara qarreetti raranii miidhagsan maal isaan miidha? Waan isaan dhibu tokko illee hin jiru.

L. Gaaffilee AOD, Macaafa Qulqulluu fi Kirstyaanummaa ilaalan

1. Macaafa Qulqulluu barattaniittuu ykn dubbiftuu guyyaa hundaa?
Deebii: – Dubbiseera yeroo baayyee irra deddebi'ee dubbise.
2. Macaafi Qulqulluun dogoggora kan hin qabne Sagalee Waaqayyoon walqixxee dha jettanii amantuu?

Deebii: – Maccaafni qulqullun, dogoggora qabatuus qabaachuu baatus, sagalee Waaqatiin wal qixa miti. Seenaa fii aadaa warra yehudaa fi faranjootaa ammatee jira waan ta'eef. Akka hubannoo kootittii, dogoggora qaba ykn namoonni jallisanii barreessan ta'a. Fakkeenyaaf ajajoota 10 warra jedhaman keessa tokko «nama hin ajjeessin» jedha. Achumaa otoo hin fagatiin, Isiraa'elon diinota isaanii kumaan lakkawaman fixanii magaala balleessan jedha.kan biraas waan baayyetu jira kan gaaffii namatti uumu.

3. Aadaan namootaa Macaafa Qulqulluu keessa jiraa?

Deebii: – Aadaan namoota macaafa qulqulluu keessa jiranii, aadaa Isiraa'elotaa fii Faranjootaa kan keessattii calaqqisuudha.

4. Waaqayyoo Oromoo fi Waaqayyoo Macaafa Qulqulluu tokko moo garaagara?

Deebii: – Waaqayyoon addunyaa kan uume tokichuma. Nu uuma malee, hin dhalu, hin dhalchu. Dhalli nama ahundi uumama(Ilmaan) waaqati. Kanaafuu Waaqni Oromoo ilma qobaattii dhalche hin qabu. Waaqa Oromootin kan qixxaatu hin jiru, Waaqni Oromoo masaanuu hin qabu. Kan ittiin morku hin qabu. Waaqni Oromoo beelii belellii dha.

5. Sabni Oromoo baayyeen sababa maaiilif Amantii isaa dhiisee Kiristiyaanummaa fi Islaamummaa fudhate?

Deebii: – Oromoon yeroo duraa dhiibaa alagaan irrattii raawwaateen fudhachuu danda'e. Axee yohaannis fii axe e Minilik, Amanticha fudhachiisuf Oromoota baayyee fixan.

6. Beektooti tokko tokko Amantii Oromoo keessaa hanga tokko Amantii Kiristiyaanaa fi Islaamaa keessatti fudhatamee itti fufee jira jedhu. Isin maal jettu?

Deebii: – jarrii waan nama afudhatanii kan ofii fakkeessuun waa-numa jiru. Kaan dhabamsiisanii kaan kan ofii fakkeessanii itti lallabatu. Fakkeenyaaf, Jechii «Masqala» jedhu, waan tokkoo «masqalihin(fannoo)» hidhata hin qabu, Dur-duri Oromoonnii gana keessaa bahuu isaanii ibsaa ibasachaa turan. Kuushonnis naannoo Nuubiya ajedhamuttii sirna kana raawwatu turan. Kanaaf Ibsaa saddeettaa ykn Ibsaa birraa(Gubaa)n kan Oromootatti, Karaa klamuunuu fannoo jedhamutti hidhata hin qabu. Ortodoksii rRashaa hin qabu, Kan Giriiki hin qabu, kanumatti toophiyaa qofti eessaa fide. Sanaayyuu waggaa 400 booda amanticha akka oduutti dhagahan. Ennaa sana immoo Mukichii bosbosee hin badu turee? Ykn rirmi hin nyaatu turee? Kun sobaa, aadaa Oromottii maqaa itti moggasanii, Kiristinnaa kaasan.

7. Waldootiin Kiristiyaanaa akka Orthoxii Itiyoophiyaa fi Kaatoolikii namoota du'an sadarkaa Qulqullootaatti ol kaasanii kabaju. Kana

waa'ee kabajuu ayyaana Abootii Afriikoonni Oromoota dabalatee amantii isaanii keessatti qabaniin yeroo wal bira qabdan attamitti hubattu isin?

Deebii: – Waa tokko wal hin fakkatu. Namoota du'an eebbifamtoota jedhanii, akka ergamtoota waaqattii ilaalun dogoggora guddaadha. Oromoon kan tasa hin amanu., fakkeenyaaf kan warraa Ortoodoksi yoo ilaale, T/haymanot, Abuna aragaawwii, Goorgis, Abboo faa namootuma lubbuun ummata waliin jiraatan. Warri Kaatolikis sanna. Fakkenyaaf Santi firanchiskoo warra fakkatan.

8. Maaramii warra Orthodoxi Ityoophiyaa fi Maraam Ateetee Oromoo waliitti dhiheenya qabu moo hin qaban?

Deebii: – Ateetee ykn Maaram ykn Haayyoobaar ayyaana dubartii Oromooti. Nama mitii ayyanaa malee. Ayyaana Waaqayyoon, deessu fii mucaa ishii ittiin tiksudha.

Maariyaamani Ortodoksii garuu nama. Kaadhimaa namicha yoosef jedhamuuti. Eega iyyasuus deessee boodaa Oosaa faa deesserti. Kanaafuu kan oromootiin wal hin fakkatan, tokko illee miti.

9. Waldaan Kirstiyaanaa Orthodoxii keessa kan nama dhukkubsataa fayyifna jedhan Dabtaraa kan Islaamaa keessa Sheekoota, kan warra Wangeelaa keessaa raajootatu jira. Hundi isaanii garuu Qaallooti Oromoo nama dhukkubsataa fayyifna jedhanii nama gowwoomsu jedhanii hammeessu. Isin waa'ee kanaa maal jettu?

Deebii: – Kun tuffii durumaan amantii ummata gurraachaa irraa qaban agarsiisa. Fakkeenyaaf yeroo Museen gibxi ture, fara'oonota durattii ulee isaa bofa taasise, beektonnii Gibxiis ulee isaanii bofa taasisanii turan. Garuu kan muse eebbifamaa ta'ee kan warra Gibxii falfala jedhame e macaafa qulqulluu keessatti barreeffameera.

10. Raajooti fi warra dhukkubsataa fayyifna jedhan ergaa isaanii keessaa, raawwii waan isaan jedhani wajjin qabatamaatti fakkeenya wajjin natty himuu dandeessuu?

Deebii: – Argee waanan hin beekneef homaa jechuu hin danda'u.

11. Waa'ee raagaa Oromoo raajummaa isaan jedhan raawwii isaa wajjin mee fakkeenya waliin natti himaa.

Deebii: – Raajotiin Oromoo baayyee turan. Fakkeenyaaf Areeroo Boosaroo Booran Kibbaa keessaa beekamaadha. Inni lammataa Abbaa Nurgaa kan jedhamu Boorana kaabaa keessaa Liiban Maccaa keessa ture jedhama. Akka jaarsoleen jedhanittii waan jarrii kun raagan hundi qaqqabeera ykn mudateeraa jedhu.

14. Maaliif yeroo ammaa Kiristiyaanoonni Oromoo raajummaa fi warra nama fayyisan barbaadu?

Deebii: – Kana irrta waa jechu hin danda'u. quba hin qabu.

M. Gaaffilee Tokkummaa AOD fi Kirstyaanummaan waliin qaban ilaalatan

1. Waldootiin Warra Phenxe Qoosxee Waldootii warra misiyooniin dhaaban akka Lutheran, Presbyterian, Baptist caalaa biyyaa Afrikaa keessatti baayyachaa adeemu? Kun maalif isinitti fakkaata?
Deebii: – waan kana waanan quba hin qabneef, waa jechuun na dhibba.
2. Tokkummaan Waaqa fi Hafuuroota Macaafa Qulqulluu gidduu fi Waaqa fi Ayyaana Oromoo giddu jiran maalfa'i irratti?
Deebii: – Kun ilaalcha garagaraa waan ta'eef walitti dhufeenya waan qabu natti hin fakkaatu. Lameenuu ilaalcha duddaa fi garaa ta'e waan hordofaniif wal hin siman.
3. Waaqeeffannaa, Geggeessitoota Amantii, Mallatoolee Amantii, Ayyaanootaa, bakkoolee Waaqeessuu ilaalchisee walfikana AOD Amantii Kiristiyaanaa Oromoo waliin qabu maafa irratti?
Deebii: – Akka ilaalcha Oromooti homaa wal fakkeenya hin qaban. Oromoon uumamaan uumaa isaa kadhata. Marga jiidhaa qabatee waaqa araarfata. Warri kiristaanaa immoo Waan goggogaa (Masqalii/fannoo) qabatanii sagadu. Oromoon bakka jiidhaa, Malkaa, Tuluu jiidha qabu irraa dhaabatee kadhata. Kiristaanonni ykn Islaamoonni, mana dhagaan ykn muka gogaadhan ijaarame keessatti kadhata, kanaafuu garaagarumma abaayyee qaba.

N. Gaaffilee Garaagarummaa AOD fi Kirstyaanummaa Oromoo ilaalatan

1. AOD faallaa Kirstyaanummaa ti jettanii amantuu? Maal irratti?
Deebii: – Eyyee wal faalleessu. Kunis, Ilaalcha, Uffannaa, nyaataa, aadaa fuudha dheerumaa, aadaa jireenyaa, fakkeenyaaf Dubartii musilimaa ilaallu.
2. AOD fi Kiristiyaanummaa Oromoo bakka isaan garaagara ta'an naaf ibssituu dandeessuu?
Deebii: – Waan baayyedhaan garaagarumma aqabu. An wal fakkeenya isaanii hin agarree.

O. Gaaffilee Amantii, Aadaa, Hawaasummaa fi Siyaasa ilaalu

1. Beektoonni Oromoo tokko tokko akka jedhanitti mallattoo eenyummaa Oromoo, kann ta'an, Kuusaa Oromoo bara dheeraa kann ta'an Aadaa Oromoo balleessuu irratti Amantiin Kiristiyaanaa fi

Islaamaa duula geggeessaniiru ammas geggeessaa jiru jedhu. Isin waa'ee kanaa maal jettu?

Deebii: – Dhugaadha, Duula belleessii gaggeessaa turan. Ammas itti jiru. Duulaa dhabamsiisuu safara hin qabne irratti raawwatan, ammas itti jiru.

2. Kirstiyaanoonni fi Musliimoonni Oromoo ta'an sirna aadaa Oromoo akka Buttaa, sirna aadaa gaa'ilaa Oromoo, sirna maqaa moggaasuu kkf ni raawwatu? Kana irratti yaada maalii qabdu isin?

Deebii: – Kiristaanonni Oromoo handhuura Oromiyaa (Shawaa) keessa jiraatan sirna Gadaa, Buttaa, Sirna gaa'elaa, Ammachiisaa fii moggaasaa ni raawwatu. Daa'ima dhalattee otoo chruch(bataskaana) hin geessin dura ammachiisaa fi moggaasa raawatu.

3. Namoonni tokko tokko Kirstyaanummaan Oromoo ammaa rakkoolee siyaasaa, hawaasaa Oromoo waliin quba hin qabu jedhu isin maal jettu?

Deebii: Rakkoo cimaa qbu jedheen amana. Bara hayla sillaasee dabballoonni siyaasa Mootichaa qeesota turan. Hojiin Amantiituu irra jireessa siyaasa ture, Amantiin lameenuu, meeshaa acuuccaa mootii turan. Mirgaa ummataa otoo hin taanee mirgaa mootichaa fi abbootii lafaa eegsisaa turan.

4. Geggeessitooti Waldaa Kirstiyaanaa Oromoo akka Qeesootaa fi lallaboota Wangeelaa miseensa parti politiikaa Oromoo ta'uun, taajajiluu, qabeenyaa fi mirga Oromoo eegsisuu irratti waan godhaa turan fi jiran yoo jiraate fakkeenya wajjin natti himuu dandeessuu? Deebii: Waan kana quba hin qabu. Amantiin alaga akamuu mirga Oromoo eegsis jedhee amantaa hin qabu.

P. Gaaffiilee Waliin Haasa'uu Amantiwwaan kann ilaallatu

1. Waldoottiin Kirstiyaanaa Oromoo AOD sadarkaa amantii Yihuudootaa, kan Kirstiyaanaa, Islaamaa, Kann Hindootaa tti walqixxeessanii ilaaluu?

Deebii: - Walqixxummaan jiraachuu dhiifnan, akka badee lafa irraa dhabamu barbaadu.

2. Waldoottiin Kirstiyaanaa AOD wajjin haasaa wal hubannaa godhan tureeraa? Eessatti Yoom?

Deebii: - Kanas quba hin qabu. Hin dhageenye an.

3. Yoo Kirstiyaanoonni Oromoo Kirstyaanummaa isaaniis qabatanii sirna aadaa Oromoo akka cidha Buttaa, Ayyaana Irrechaa, Weeduu aadaas weeddisan sirna aadaa gaa'ilaa Oromoo kabajatan, sirna ateetee, daamsaa fi maqaa moggaasuu raawwatan karaa keessan ni deggertuu?

Amantiin kan dhufatti jedhama. Yoo dhugaa ta'ee hojii irraa oolee mirga Oromoo hin xuqu ta'e, aadaa Oromoo, mirga Oromoo eenyummaa Oromoo hin xuqu ta'e hin jibbamu.

4. Gaaffilee AOD fi Kiristiyaanummaa Oromoo ilaallatu kanatti yaa-da dabalaa ykn mormii qabdan dubbachuu irraa of hin qusatinaa adaraa.

Deebii: - Oromoon of ta'uu qaba. Of barbaaduu qaba. Eenymaa isaa tiksuu qaba. Waaqayyoon uumamaa isaa wal qixa ilaalaa. Afaan uumama isaa hunda walqixa dhagaha. Kanaafuu Oromoon hundi akkuma akaakilee isaa amantii isaa durii hordofuu qaba, Aadaa duubatti afaa, hawaasicha miidhu, wayyeeffachaa, isa gaarii baraneeffachaa deemun fardii ta'a. Waaqa isaa afaanuma ofiitin kadhachuu, faarfachuu, galateeffachuu qaba. Waaqayyoon afaan Oromoo sirriitti dhagaha. Kanaafuu ennaa Rooba kadhatee, roobefii lafa isaa magariisuu taasiseef. Oromoon waan kadhata hunda Waaqa isaa irraa argata. Kun immoo mallattoo, Waaqayyoo akka afaan Oromoo dhagahu itnii mul'isuuti. Waaqayyoo Gochaa isaatin dhugeeffanna.

Waan yeroo keessan laattanii deebii kana deebiftaniif hedduu gala-toomaa. Waaqayyoo isin ha eebbisu.

Guyyaa 22/11/11

Bakka Dirree qabsoo

13.6 Waaqwayyaa, Hundasaa

Gaafilee waa'ee Amantii Oromoo Duraa fi Kirstianummaa Oromoo

A. Nama Gaafate, Kan Deebii, Iddoo fi Yeroo itti Gaaffii fi Deebii

1. Maqaa nama gaafatamee: Hundasaa Waaqwayyaa
2. Umurii -50
3. Saala- dhiira
4. Amantaa hordofan/ Dur fi amma- Waaqeffannaa
5. Barumsa- 12 gaheera
6. Oguma-barsiisaa
7. Muuxanno hojii- barsiisaa
8. Iddoo fi Guyaa gaaffileen kun itti ta'e- Norway-Sadaasa bara 2011
9. Nama gaafate:
Yaadachiisa:
Yoo gaaffichi isin hin ilaalle ana hin ilaallatu jedhaa.
Warri Kompuutaratti hin fayyadamne deebii isaa lakkoobsa isaa wajjin waraqaa biraa irratti naaf barreessaa.
Warri Kompuutaratti fayyadamtan gaafficha jalatti insert goodhaa naaf deebisaa adaraa.

B. Waa'ee Amantii Oromoo Duraa (AOD), bubee attamii qabdu?

1. Waa'ee Amantii Oromoo Duraa (AOD) maal beektu?
Oromoon dura Waaqa tokkichatti bulaa turen beeka
2. Waaqeffannaa AOD hirmaattanii beektuu, amma hirmaattu? yoom eessatti? Muuxannoo attamii qabaattan? Eyye, hirmaadhee beeka. Biyyatti Galma warra Ayyaana Maaram Mand'aan dhaqature. Biyya alaa kanattis ni Waaqeffanna.
3. AOD kitaaba Qulqulluu kan akka Macaafa Qulqulluu ykn Quraanaa Qulqulluu hin qabu. Kanaaf ulaagaa Amantii guutuu danda'aa AODn? Amantii tokko amantii kan jechisiisu waan barreeffama qofaa osoo hin taane hojiidha. Amantiin hedduun ammallee kan kitaaba hin qabne ni jiran. Kanaaf nuti kitaabatti miti, kan amannu hojii Safuu Waaqaa ti.
4. Beektooti tokko tokko waliigalli Amantii Afriikaa durii kan Oromoo dabalatee Amantii Kirstiyaanaa fi Islaamaa harkaa waa hedduu fudhatan jedhu. Sababi isaas Kiristyaanummaa fi Islaamumaatu dursa jedhu. Isin maal jettu kana irratti? Nuti faallaa kanaatti hubanna. Warri Kiristaanaa fi Isilaamaayyuu amantii Ummata Afriikaa irraa akka fudhatan ragaalee hedduu tu jiran. Museen bara

biyya Egypt ture, sirnaa fi seera Waaqeffannaa erga baree booda, isa kana ummata isaa barsiise. Ummanni Afrikaa fi Oromoon seenaa fi amantii isaa barreeffamaan waan walitti hin qabneef, jarri barreeffamaan fudhatan. Ragaaf (Stolen Legacy, by George G. M. James 1954) jedhamu dubbisaa!

5. Misiyoononni sabni Afriikaa hanga gaafa Kirstiyaanummaa fudhateetti dukkana keessa ture. Sababio isaas Waaqayyoon hin qaban turan jedhu. Isin maal jettu kana irratti? Kun dhara. Ummati Oromoo fi Afrikaan Waaqni jiraachuu beekanii, akka aadaa isaaniitti Waaqa isaan uumetti bulaa turan, ammallee itti jiran. Kanaafis wa-biini kitaaba Ayalew Qannon barreeffame, «An ancient people, Great African Nation» kan jedhuu fi Oromo Withdom in black Civilization kan obbo Diribii Damuseen barreeffame dubbisuun ni gaha.

C. Waa'ee Waaqaa ykn Waaqotaa Oromoo maal beektu?

1. Oromoonni Waaqa tokkicha moo Waaqoota baayyeetti amanu? Oromoon Waaqa tokkichatti amana. Waaqeffataanis akkasuma. Warri Oromoon Waaqota hedduutti amananu jedhan, warra amanttiin Oromoo maqaa xureessan. Waaqni karaa ayyaanotaa nama quunnamu. Ayyaanni kun ammo karaa Qaalluu nama quunnamu. Tarii isa kana akka dogoggoraatti waan hubatan natti fakkaata. Maqootaa Waaqaa ykn Waaqootaa Oromiffaatti maalfaa jedhama? Maqaan Waaqaa tokkuma. Rabbis ni jedhama.
2. Waaqi ykn Waaqayyoo eenyuu, eessas jiraata, Hojjin Isaas maallfa'i? Waaqni waan hundaa kan uume, kan tiksee jiraachisu, kan hin dhalannee fi hin dhalchine ta'uutti amanna. Eessa akka jiraatu namni beeku hin jiru, garuu Ruuda ykn Qoollo keessa jiraata jedhamee yaadama. Kanaaf Oromoon yeroo Waaqa kadhata harka isaa Samiitti olqabee mataan oli ilaalee Waaqa kadhata.
3. Waaqayyoo uumama hundaa kan akka namootaa, bineensota, Mukkeeyyii, Lafaa, Aduu, Jia, Urjii fi biro waliin quunnamtii attamii qaba? Uumamoota Qoollo kana keessa jiran, kanneen lubbuu qabanii fi hin qabne akka walmadaalanii waliin jiraatanitti uume. Inni tokko isa kaaniif irkoo fi utubaadha. Kana keessaa yoo tokko jallate ykn miidhame isa kaaniif miidhama fida. Kanaaf Safuu uumama isaanii eegani tokko isa kaaniif bu'aa argamuu fi hin argamne buusee waliin jiraatan. Akkasiin seeraa fi safuu, akkasumas ayyaana ittiin isaan uumeen jiraachisa. Yoo kun jallate badii fi miidhamatu dhufa.

D. AOD keessatti Qoodi Hafuurooti maal akka ta'e natti himaa

1. Akka AODtti, maqoolee, gartoolee fi hojiin hafuurootaa maalfa'i? Afuura waan jedhamu ani hin beeku. Garuu ayyaanatu jira. Ayyaana namatti bu'ee dubbatu.
2. Ayyaanoonni akka Waaqaatti waaqeffaamuu? Ayyaana jechuun bi-fa hedduun ibsama. Ayyaana akka aadaatti waggaa keessatti kabajaman, ayyaana akka amantiitti Waaqa kadhataanii fi galateeffanitu jiran. Kanaaf ayyaanni Waaqa miti, Akka Waaqaatti hin kadhata-man, garuu guyyaa itti Waaqa kadhata ykn galateeffatan sanatu Ayyaana jedhama.
3. Misiyoonoonni Ateeteen Waaqa dubartoota Oromoo ti jedhu isin maal jettu? Ateeteen Waaqa miti. Ateeteen ayyaana guyyaa dubartoonni ittiin jiruu fi jireenya isaanii keessatti nagaa, fayyaa fi hormaataaf Waaqa kadhata. Kanaaf warri Ateeteen Waaqa jedhan warra isa kanaaf hubannoo hin qabne ykn warra aadaa Oromoof jibba qaban ta'uu malan.
4. Dhuguma Oromoon Ayyaana Abootii isaanii Waaqessuu? Oromoon kan Waaqeffatu Waaqa tokkicha. Ayyaana abbootii kan jedhan tarii isa Oromoon waggaatti ayyaana abbaa jedhee kabaju (akkuma warri adii Father Day, Mother Day fi wkf) sana Oromoonis guyyaa yaadannoo dhiiraaf, dhalaaf, sanyii fi dacheef ayyaaneffatu sana hiika biraa kennaniif yoo ta'e malee, ayyaanni abbootii Waaqa osoo hin taane, yaadannoodha.
5. Waa'ee Ayyaanni nama irra bu'uu ykn hafuuraan qabamuu naaf Ibsaa. Akkan hubadhutti Waaqni karaa ayyaana (afuuraan) namatti dubbata. Innis namoota Waaqni kennaa addaa kenneef karaa warra Qaalluu namatti dubbata. Warri amantii biraa hordofan Ayyaana Qaalluutti bu'u seexana jedhu. Garuu dhugaan kana miti. Seexana waan jedhu amantii Waaqeffannaa keessa hin jiru. Qaallummaan kennaa Waaqaati malee hawwiin ykn barumsaan hin argamu. Kanaaf akkaataan ayyaanni namatti ykn Qaalluutti bu'u, yeroo fi akkaataa qaba, sirnaa fi seera hordofu qabutu jira. Kunis yeruma ayyaanni kun jalqaba dhalatu tumaa seera Gadaatiin akkaataatti namaa fi Waaqa gidduu ta'ee tajaajilutu murteeffama.
6. Mee waa'ee hafuuroota gadhee akka Budaan fi Tolchaan akka AODtti naaf ibsaa. Afuuroti hamaa ykn gadhee kan akka budaa, mora/tolchaa fi waan kana fakkaatan ni jiran. Isaan kun garuu amantii waliin walhin qabatan. Budaan ija hamtuu irraa dhufa, dawaas ni qaba. Warri mortuu jedhamtu ammoo waan baratte hojjetti. Waan kana garuu warri Ayyaanaa hin deeggaran ykn nama kana godhe ni abaaru.

6. Namaa fi Waaqa gidduu hariiroo ykn Quunnamtii attamiitu jira? Namaa fi Waaqa gidduu Ayyaanatu jira. Kadhataa fi galata Waaqaa karaa ayyaanaa isa quunnamu. Waaqnis karaa ayyaanotaa (Qaal-luu) namatti dubbata.

E. Waaqayyoo attamitti nama uume?

1. Namni Jalqaba uumame eenyu?
Jalqabatti Waaqayyoo nama maqaan isaa Horo jedhamu Waaqa irratti uume biyya lafaa irratti gad darbata. Guyyaa tokko namni kun utuu bishaan dhuguuf laga naqaa jiruu ija Waaqa argee achumaan nahee rifate bakka lamatti gargar ba'ee, Horo (dhiira) fi Hortuu (Dubartii) ta'e. Booda Horoo fi Hortuun walfuudhanii ijoollee baayyee horan.
2. Waaqayyoo namoota ni jaallataa? Attamitti beektu? Waaqayyoo waan uume hunda ni jaalata. Osoo hin jaalatu ta'ee maaliif uuma ? Isa duuba ammoo kan uumame hin jiru. Uumama uume mara safuu fi seera ittiin jiraatan kenneefii uume. Akka amantii warri kaan jedhan, Waaqni «kun diina kooti, kun ammoo ilmaan kooti» hin jedhu.
3. Waa'ee Fuudhaa fi Eerumaa akkasumas Ittifufeenya Namaa attamitti amanu AOD keessatti? Waaqayyoo dhiiraa fi dhalaa kan uumame akka walfuudhanii fi walirraa horanii diroon itti fufuuf. Kunis Seeraa fi Aadaa hordofamuu qabutu jira. Akka aadaa Oromootti firri dhihoo ta'e walhin fuudhu. Akaakayyuu torba lakkaawwatanii walfuusisu. Kanaa gaditti kan walfuudhan «haraamuu» jedhamu. Ilmaan warra Haraamuu irraa dhalattu fafaa fi sammun hir'uu ta'uu waan danda'aniif. Akkaataan deemsaa fi raawwii fuudhaa fi heerumaa ammoo bal'aa waan ta'eef, bakka kanatti ibsuun nama dhiba.

F. Akka Ilaalcha keessanitti Oromoon Du'aa fi Du'a booda attamitti hubatu?

1. Oduun waa'ee du'a jalqabaa Oromoon qabu beektuu? Akkan dha-gahetti, duuti gaafuma dhalli namaa uumame irraa eegalee waliin uumame. Du'aa fi jireenyi walmadaalan akka jiraatanitti Waaqni uume.
2. Akka AODtti sababi, du'aa, carraa lubbu nama du'ee fi jireenya du'a booddee ykn du'aa ka'uun attamitti hubatama? Nama qofa osoo hin taane, uumamni lubbu qabu marti hanga hiree isaa jiraatee du'uun isa kaaniif bakka gadhiisa. Erga du'ee booda namni ni ka'a jedhee Oromoon hin amanu, garuu Ekeraa isaatu jiraata. Kan cubbuu hoj-

jete Ekeraa isaatu rarra'ee hafa jedhu, boqonnaa dhabdi jedhu. Kanaaf yeroo namni du'u, Ekerdubbiftuu bira dhaqanii hooda gaafatu. Ekeraan sun waan himattuu fi dhaammattu yoo raawwataniif isheen boqonnaa argatti jedhameetu amanama.

3. Yeroo namni du'u sirna Oromootaan raawwatamu naaf ibsituu? Maaliif akkasitti raawwatama? Yeroo namni du'u reeffa isaa uffata adiin kafanu. Abgudduu harka lamaanii fi miila lamaanii diddirirsanii kirrii adiin walitti hidhan. Kana booda sanduuqatti galchaniif awwaalan. Ji'a isaatti dhibaayyuu godhuuf.
4. Maaliif AOD keessatti Daanciin nama du'e ilaalchisee qalama? Daa'cii baasuun yaadannoo nama du'e sanaaf godhamu, Dhibaayyuunis maaliif dhibaafatama? Akka amantii Oromooti nama du'e sanaaf yoo dhibaayyuu hin goone, ekeraan isaa/ishee qara ilaalaa hafti. Maatii warra du'eetti abjuun mul'atee rakkifti. Kanaaf akka dhaamssa ekeraa isaa/isheetti yeroo tokko ekeraaf dhibaayyuu godhaniif. Kunis guyyaa wiixataati. Wiixatni guyyaa ekeraati.

G. Seeraa fi Sirna isin attamitti hubattu?

1. AOD Seeraa fi Sirni ykn Toorri jireenyaa attamitti? Eenyutu seera tuma? Dhalli namaa akka haala naannoo isaatti seera tumatee waliin jiraata. Kan seera kana tuman, ammo hayyoota, ogeessotaa fi beektota isaaniiti.
2. Seerrii Waaqaa Safuu fi Seera namaa jedhuu beektoti tokko tokko. Isin ammo maal jettu, garaagarummaan isanii maali? Eeyye seerri namaa fi seerri Waaqaa adda adda. Seerri namaa akka haala yerootti ni jijjiirama. Seerri Waaqaa garuu hin jijjiiramu. Halkanii fi guyyaa, bonaa fi ganna, du'aa fi jireenya, fuudhaa fi heeruma, roobaa fi caama wkf seera Waaqni uume dha. Isaa gaditti ammo namaatu akka amantii fi aadaa naannoo isaatti waliin jireenyaaf tolfata.

H. Cubbuu, Araara ykn Dhiifamaa attamitt hubattu isin?

1. Akka AOD tti Cubbuun maalii, eessaa madde? Cubbuun namaratti yakka hojjechuu, nama humna hin qabne miidhuu, sobaa fi hanna irraa madda.
2. Waaqayyoo cubbamaa nama attamitti ilaala? Firiin cubbuu maal? Nama cubbuu hojjete Waaqayyo fuula isaa gargalfata jedhama. Namni cubbuu dalage, galgalli isaa hin tolu, q'ee fi dhala miidha.
3. Beektoti tokko tokko Cubbuu hojjetame irraa qulqullaa'uuf Oromoonni sirna haluu baasuu ykn qulqulleessuu raawwachuun araara fi nagaa buusu jedhu. Isin maal jettu kana irratti? Namni cubbuu

dalage, akka amantii Oromootti hooda dhaqatee fala gaafata. Akka hooda kanaattis badii baleesseef beenyaa baasa. Araaraa fi dhiifama gaafata. Yoo akkas godhe cubbuu sana irraa qulqullata. Cubbuun sun dhala isaatti hin darbu.

4. Sirna Araara buusuu keessa kan akka gumaa araarsuu fi bishaan nama nyaatee wajjin nagaa buusuu Oromoon qaban mee natti himaa. Isa kana ani hedduu keessa hin beeku.

I. Geeggeessitoota AOD waan beektan natti himaa

1. AOD keessatti geggeessitooti Qaalluu dhiiraa fi Qaallittii dubartii wallaantootas jedhu beektooti tokko tokko. Misiyoononni garuu Qaallota Oromoo warra nama gowwoomsan, qoricha namatti goodhanii fi hafuuraa seexanaan hojjetanii dha jedhu. Isin ammo maal jettu? Yeroo kan isaanii afuura qulqulluu ta'ee, yeroo kan keenyaa afuuraa seexanaa ta'aa? Oromoon seexana waan jedhamu hin beeku. Maqaan seexana jedhamu amantii isilaamaa fi kiristaanaa waliin nutty dhufe. Akka amantii keenyaatti Qaalluu ykn Qaallittii ta'uun, Raaga, ta'uun, Ayyaantuu fi waan kana fakkaatu ta'uun kennaa Waaqaati malee, waan abbaan sun fedhee ykn barbaadee argatu ykn baratu miti.
2. Qaalluu Abbaa Muudaa fi Qaallicha gidduu garaagarummaan maali? Qaalluu Abbaa Muudaa warri jedhaman, warra eebbaa fi kennaa Waaqaatiin muudamanii aadaa fi amantii oromoo geggeessaniidha. Qaallicha warri jedhaman garuu warra booda kana dhufan, warra amantii oromoo fi aadaa saba biraan walmakanii bu'aa isaaniif hojjetan.
3. Garaagarummaa Geggeessitoota Kiristianootaa Oromoo fi Qaalluu Oromoo maal irratti? Geggeessitoonni amantii kiristaanaa hordofan waan baratanii fi dubbisan, akkasumas qajeelfama qaama biraa irraa isaaniif kenname qabatanii hojjetu. Aadaa fi Safuu Oromoo warra balleessanii fi aadaa alagaa Oromoo barsiisuu fi fudhachiisuuf yaalu. Qaalluun Oromoo garuu, kennaa Waaqni isaaniif kenne, waan Waaqni isaanitti ibsee fi muude saba isaanii barsiisu. Aadaa fi duudhaa Oromoo tiksuu. Safuu fi laguu Waaqeffannaa eegu.
4. Garaagarummaa Raagoota ykn Ooda AOD fi Raajoota Waldootii Wangeelaa Kiristiyaanaa Oromoo yeroo ammaa maali? Warra Raagan, warri Hooda himanii fi warri Ayyaantuu ta'an saba hundaa keessa jiru. Biyya adda addaa keessa ni jiraatu. Warri seenaan isaanii kitaabota amantii ykn waan kana fakkaatu keessatti barreeffame itti amanama. Kan warra hin barreeffamnee ammo ni tuffatama. Garuu hojiin jaraa tokkuma. Fakkeenyaaf Oromoo keessa

Ayyaantonni, Raagotii, Ogeessonni bokkaa caamsanii fi roobsan, fuula dura waan ta'u kan himanii fi raagan, kanneen dhibee adda addaaf waldhaansaa fi dawaa kennan hedduutu jiran. Warri kun yoo amantii kiristaana fi isilaama keessaa ta'e ni faarfamu, yoo kan Waaqeffannaa ta'e ammo ni balaaleffatamu.

5. Waa'ee Maallima Oromoo caamsitoota Macaafa qulqulluu wajjin yeroo miijantanoo attamitti hubattu? Kan warra Macaafa qulqulluu keessatti dubbifnu oduu fi seenaa isaanii dhageenya malee qabatamaan waan arginu hin jiru. Garuu warra Maallimaa bira yoo dhaq-ne qabatamaan hojiin argina. Warri kun ammallee Oromoo keessa jiru. Waan aadaa fi duudhaa guutanii yoo Waaqa kadhahan Rooba ykn Caama irraa argatu.
6. Mee waa'ee Urji dhaha dhoooftuu Oromoo natti himaa. Isa kana ani hin beeku, garuu, warri dhadhooftuu jedhaman teessuma, Baatii, Urjii fi Bakkalchaa guyya guyyaan ilaalanii, waan yeroo sanatti ta'u namaaf himu. Akkasumas ayyaanota waggaa keessatti raawwataman yeroo fi guyyaa itti ta'uu qabu himu. Waan kana bal'inaan Waaqeffannaa.org keessa ilaaluu dandeessu.
7. Ekeru dubbiftuu Oromoo yeroo isa kan Macaafa 1Samuel 28 keessa jiruun yeroo ilaaltan attamitti ilaaltu? Ani isa Macaafa qulqulle jedhamu keessatti barreeffame hin dubbifne. Waa'ee Macaafa qulqulluus hedduu hin beeku. Ekerdubbiftuun Waaqeffannaa garuu dhugaa ta'uun beeka.

J. Waa'ee Sirnoota Waaqeessuu maal beektu?

1. Oromoonnii AOD keessatti eenyuun kadhata ykn waaqeessu? Kan kadhahan Waaqa tokkicha. Kanas karaa ayyaanota adda addaan ta'uu ni danda'a.
Kadhata Oromoonni ganamaa fi galagala kadhahan fi eebbaa Oromoo keessaa kan beektan natti himaa.
Oromoon ganama yeroo hirribaa ka'u, Waaqa nagaan na bulchite galanni si haa gahu jedhee galateeffachuun, guyyaas akka nagaan oolchu kadhata. Galgalas yeroo rafuuf jedhu, halkan nagaan akka ta'uus akkasuma kadhata. Eebbi garuu yeroo fi sirna adda addaa keessatti godhamu ykn kennamuudha.
2. Namoonni tokko tokko warri Oromoo Ayyaana abootii isaanii, ha-fuuroota lafaa, bosonaa, lagaa waaqeessu jedhu. Isin ammo maal jettu? Warri kana jedhan ni dogoggoran. Yeroo fi sirna adda addaa keessatti Malkaa bu'ee, tulluu bahee, akka aadaatti Waaqa kadhachuu fi oolmaa isaaf ammo galateeffachuun ni jira. Kun ammo amantii fi aadaa saboota biraa keessas ni jira.

3. Aarsaa fi kennaa Oromoonni AOD keessatti dhiheessan keessaa, Dhibaaayyuu, Abdaarii, Yaaraabbii, Gindii hiikaa sababa wajjin natti himaa. Inni kun bal'aadha. Yeroo sanyii facaasan, yeroo sanyiin faca'e bilchaatee haamamu, dachee nagaan biqilchee galche galateeffachuun dhibaafatuuf. Akkasumas yeroo qonna eegalanii fi xumuran ni ayyaaneffatan.
4. Mana Waaqeffannaa, Yeroo fi Iddoon waaqeessuu Oromoo mee natti himaa. Bakki Waaqeffannaa Galma Ayyaanaa fi Dakkii jalaa fi mana dhuunfaas ni ta'a.
5. Misiyoononni kan barsiisan geggeessitooti Waldaa Kiristiyaa-naa Galmoota Qaalluu diiganii meeshaa isaa wajjin balleessuun manneetii sagadaa ykn Bataskaanaa bakka sana dhaaban. Gochaan isaanii kun sirrii dha jettanii amantuu? Maaliif? Jarri kan kana godhan aadaa fi amantii Oromoo balleessanii aadaa isaanii ittiin bakka buusuuf. Aadaa saba tokkoo balleessuun eenyummaa sanaa balleessuu waliin tokko. Galmi Qaalluu Oromoof bakka ambaa seenaa fi aadaa isaati. Meeshaalee aadaa eenyummaa saba Oromoo ibsu waliin balleessu jechuudha. Kun ammo sana keenya irratti yakka guddaa raawwachuudha.

K. AOD keessatti Ayyaanoota kabajaman maal beektu?

1. Oromoonni maaliif ayyaanoota akka Buttaa, Irreechaa, Masqala (Ifannoo) Wadaaja, Coora, fi Birboo ayyaaneffatu? Ayyaanoti Oromoon yeroo adda addaa maqaa gara garaan kabaju sababa garaa qaba. Fakkeenyaaf Buttaan ayyaana sirna Gadaaf kabajamu, Irreechi guyyaa Waaqa arfaasaa fi birraa nagaan roobsee caamsuu fi uumama sooru galateeffachuuf. Gubaan ykn masqalli ammo barrii birraa fi jijjiirama waggaa ibsuuf. Wadaaja Coora, birboo fi wkf ammo bakka adda addaatti maqaa gara garaa haa qabaatan malee walumaa galatti kaan akka amantiitti, kaan ammo akka aadaatti kan kabajamanidha
2. Ayyaanaa ykn Nabii, Wadaajoo, Gijaaree fi Urgooftuu maaliif kabaju Oromoonni? Ayyaanoti kun bakka adda addaatti maqaa gara garaatu kennameef malee tokkuma. Sababni isaan kabajamaniif ammo nagaa, fayyaa fi hormaata Waaqa kadhachuu fi isa argataniif ammo galateeffachuuf, gabaabaatti kanuma.

L. Waa'ee Sirnoota AOD maal beektu?

1. Ateeteen maalii maalifis sirni isaa raawwatama? Ateeteen ayyaana dubartiin heerumtee mana dhaabde, kan ittiin qe'e ykn maatii is-heef waggaatti al tokko nagaa, hormaataa fi fayyaa Waaqa kadhattu. Akka warra Faranjiitti ammo Mother Day yoo ilaalle isaan maaliif akka kabajanii fi maalirraa akka ka'e, Ateeteen waliin ilaaluu barbaachisa.
2. Waa'ee buna qalaa Oromoo maaliif akka sirni isaa ta'u natti himaa. Buna qalaan yeroo fi sababa adda addaaf raawwatama. Inni jalqabaa bunni Waaqa araarsa jedhama. Yeroo akka amantiitti ayyaana qopheeffatan yeroo mara bunni Galma ayyaanaatti ykn manatti ni danfa. Jabanaa qabatanii Waaqa kadhahan. Kun seeruma amanti Waaqeffannaati. Buna qalaanis kanumaan walqabata. Amantiif qofa osoo hin taane, akka aadaatti yeroo fi jaatanii adda addaafis ni godhatan. Uumamni bunaa seenaa Oromoo waliinis walqabataadha.
3. Wantoota sirnoota mucaa godhachuun walqabatu akka da'umsaa, maqa moggaasuu ykn hammachisuu ni raawwattuu? Yoo hin gootani ta'e maaliif? Ani amma mucaa godhataa waan hin jirreef hin raawwadhu. Garuu namoota hanga tokko godhatan nan beeka. Biyyatti ammo ijoollee koo ammachiifadheen ture.
4. Mallattoolee AOD walqabatee jiran (akka Caaccuu, Bokkuu, Siiqqee, Beellada, Mukkeetii, Baalaa, coqorsaa fi biro) mee yoo beektan naaf ibsaa. Meeshaalee ulfoo jedhaman kan ani beeku, Kallacha, Callee, Caaccuu, Qoloo, Kumala, Dibbiqqoo, Siiqqee fi Bokkuudha. Isaan kun yeroo fi sirna adda addaaf dhimma itti bahan. Coqorsa, beelladaa fi baallaan meeshaa ulfoo ta'uu isaa hin beeku, garuu Coqorsi yeroo eebbaa fi irreeffannaa qofa dhimma itti bahama. Kanaan ala akka meeshaalee ulfootti qabamee hin taa'u.
5. Sirna Jila ykn gara Abbaa Muudaa dhaquu beektuu? Attamittis hubattu? Ani warra Abbaa Muudaa jedhaman dhaqee hin beeku. Akkan dhagaheetti beekutti ammo warra Abbaa Muudaa kan dhaqan, dhimma amanti Waaqeffannaa ilaalchisee qajeelfama, gorsaa fi eebba fudhachuuf kan dhaqan.
6. Geggessitooti Amantii Kiristianaa sirnootaa fi meeshaalee AOD walqabatan hin jaallatan. Isin kana attamitti hubattu? Isaan kan jibbaniif waanuma barataniif gorsamaniif. Biyya warra amantiin kiristaanaa irraa dhufe meeshaalee kunniin hin jiran ta'a. Kanaaf kan keenya balleessanii kan isaaniin bakka buusuuf sirna Waaqeffannaa fi meeshaalee kanaan walqabatan maqaa Seexana jedhu itti

moggaasuun diinomfatu. Warri fageessee hin yaadnes kanuma harkaa fuudhanii hordofu.

M. Waa'ee Macaafa Qulqulluu fi Kirstyaanummaa AOD walqabsiisa mee waa natti himaa

1. Macaafa Qulqulluu barattaniittuu ykn dubbiftuu guyyaa hundaa? Lakki, ani hin baranne, guddaas hin dubbifne.
2. Macaafi Qulqulluun dogoggora kan hin qabne Sagalee Waaqayyoon walqixxee dha jettanii amantuu? Dubbisuu baadhullee, sagalee Waaqayyooti jedhee hin amanu.
3. Aadaan namootaa Macaafa Qulqulluu keessa jiraa? Eeyye ni jiraa-ta. Yeroo seenaa dhaloota warra Abraam lakkaawan, yeroo waan namoonni tokko tokko raawwatan akka seenaatti himan, aadaa isaanii calaqqisa waan ta'ee ni jira.
4. Waaqayyoo Oromoo fi Waaqayyoo Macaafa Qulqulluu tokko moo garaagara? Waaqayyoo saba kamiifuu tokkuma, garuu garaa garummaan isa Iyyasuus, ilma Waaqaati ykn innumtuu Waaqa jedhantu adda nu godha malee.
5. Sabni Oromoo baayyeen sababa maaliif Amantii isaa dhiisee Kirstiyaanummaa fi Islaamummaa fudhate? Dirqamee ykn sababa bu'aa adda addaatiin fudhate.
6. Beektooti tokko tokko Amantii Oromoo keessaa hanga tokko Amantii Kiristiyaanaa fi Islaamaa keessatti fudhatamee itti fufee jira jedhu. Isin maal jettu? Kun dhugaa jedheen amana.
7. Waldoottiin Kiristiyaanaa akka Orthoxii Ityoophiyaa fi Kaatoolikii namoota du'an sadarkaa Qulqullootaatti ol kaasanii kabaju. Kana waa'ee kabajuu ayyaana Abootii Afriikoonni Oromoota dabalatee amantii isaanii keessatti qabaniin yeroo wal bira qabdan attamitti hubattu isin? Isaan namoota kan akka Qeesii ykn hayyummaa adda addaan beekaman akka raagdotaatti fudhatu, kan keenya ammo tuffiin gadi xiqqeessanii maqaa seexanaa itti moggaasuu barbaadu.
8. Maaraamii warra Orthodoxii Ityoophiyaa fi Maraam Ateetee Oromoo waliitti dhiheenya qabu moo hin qaban? Maaramiin warra Ortodoksii nama, kan Oromoo garuu afuura akka ayyaanaatti fudhatamtudha.
9. Waldaan Kiristiyaanaa Orthodoxii keessa kan nama dhukkubsataa fayyifna jedhan Dabtaraa kan Islaamaa keessa Sheekoota, kan warra Wangeelaa keessaa raajootatu jira. Hundi isaanii garuu Qaallooti Oromoo nama dhukkubsataa fayyifna jedhanii nama gowwoomsu jedhanii hammeessu. Isin waa'ee kanaa maal jettu? Akkuman asiin olitti dura tuquu yaale, waan hunduu kan isaanii eebbifamaa yoo

ta'u, kan keenya garuu abaaramaa fi jibbamaa gochuu yaalu. Sababni isaa ammo amantii isaanii waan hin hordofne qofaaf jedheen amana.

11. Raajooti fi warra dhukkubsataa fayyifna jedhan ergaa isaanii keessaa, raawwii waan isaan jedhani wajjin qabatamaatti fakkeenya wajjin natti himuu dandeessuu? Isa kana maqaa dhahee hin fixu. Nama hedduutu raagdota adda addaa bira dhaqee fayyinaa fi waan hawwan guuttatan.
12. Waa'ee raagaa Oromoo raajummaa isaan jedhan raawwii isaa wajjin mee fakkeenya waliin natti himaa. Kan ani dhagahe keessaa, Huseen Jibiril godina Walloo irraa, obbo Galataa Bayyan, giddu galeessa Oromiyaa, Aliyyii Huseen Buubaa, Tuulee Waaqoo baha Oromiyaa irraa,
13. Maaliif yeroo ammaa Kiristiyaanoonni Oromoo raajummaa fi warra nama fayyisan barbaadu? Isa kana jaratu beeka, kana jedhee ibsuun na dhiba.

N. Akka ilaalcha keessanitti Tokkummaan AOD fi Amantiin Kirstyaa-naa waliin qaban maalfa'i?

1. Waldoottiin Warra Phenxe Qoosxee Waldoottii warra misiyooniin dhaaban akka Lutheran, Presbyterian, Baptist caalaa biyyaa Afrikaa keessatti baayyachaa adeemu? Kun maalif isinitti fakkaata? Biyyi gowwomsuu danda'anii fi hojii argatan Afrikaa waan ta'eef. Hiyyummaa fi wallaalummaa ummata Afrikaa kana maqaa gargaarsaa fi barumsaan itti seenuun aadaa fi amantii isaanii balleessaa jiru. Karaa tokko isaan gargaaraa karaa biraa ammoo miidhaa jiru jechuudha.
2. Tokkummaan Waaqa fi Hafuuroota Macaafa Qulqulluu gidduu fi Waaqa fi Ayyaana Oromoo giddu jiran maalfa'i irratti? Ani akkan yaadutti tokkuma garuu akka jarri itti hiikkani fi dhimma itti bahantu gargar malee.
3. Waaqeffannaa, Geggeessitoota Amantii, Mallattoolee Amantii, Ayyaanootaa, bakkoolee Waaqeessuu ilaalchisee walfikana AOD Amantii Kiristiyaanaa Oromoo waliin qabu maafa irratti? Waan hedduun gargari. Amantiin hunduu akka aadaa saba sanaatti deema. Waaqeffannaan aadaa fi duudhaa Oromoo hordofa. Kanaaf meeshaaleen ulfoo Waaqeffannaaf itti gargaaraman, bakki itti Waaqeffatan hundi kan warra Kiristaanaa fi Isilaamaa irraa adda.

O. Akka Ilaacha keessanitti AOD fi Kirstyaanummaan Walfaalleessuu?

1. AOD faallaa Kirstyaanummaa ti jettanii amantuu? Maal irratti? Walfaallessu jedhee hin amanu.
2. AOD fi KIRSTyaanummaa Oromoo bakka isaan garaagara ta'an naaf ibssituu dandeessuu? Amantiin Kiristaana Oromoo kan lalla-bu waa'ee raajotaa fi seenaa biyya warra Isiraa'el malee kann Oromoo tokkollee itti hin makan. Afaan oromoon lallaban malee aadaa oromoo if keessaa hin qaban. Kanatu gargari godha.

P. Amantiiwwan Addaa Addaa, Gaaffii Aadaa, Hawaasummaa fi Siyaasa deebisuu isaanii hubattuu?

1. Beektoonni Oromoo tokko tokko akka jedhanitti mallattoo eenyummaa Oromoo, kann ta'an, Kuusaa Oromoo bara dheeraa kan ta'an Aadaa Oromoo balleessuu irratti Amantiin Kiristiyaanaa fi Islaamaa duula geggeessaniiru ammas geeggessaa jiru jedhu. Isin waa'ee kanaa maal jettu? Kun shakkii hin qabu. Isaanis kana waan haalan natti hin fakkaatu. Ammallee waan raawwataa jiruu fi ijaan argaa jirru waan hedduudha.
2. Kirstiyaanoonni fi Musliimoonni Oromoo ta'an sirna aadaa Oromoo akka Buttaa, sirna aadaa gaa'ila Oromoo, sirna maqaa moggaasuu kkf ni raawwatuu? Kana irratti yaada maalii qabdu isin? Hin raawwatan. Sababni isaa amantii keenyatu nu dhorka jedhu, kitaaba qulqulluu ykn quraana keessa hin jiru jedhu. Kitaaba Qulqulluu fi Quraana keessatti kan barreeffame ammoo aadaa fi amantii warra Isiraa'ee fi warra Arabaati malee kan Oromoo hin dabalatu.
3. Namoonni tokko tokko Kirstyaanummaan Oromoo ammaa rakkoolee siyaasaa, hawaasaa Oromoo waliin quba hin qabu jedhu isin maal jettu? Dhugaadha jedheen fudha. Maaliif yoo jedhame, hamma argaa fi dhagahaa jirrutti rakkoo Oromoon karaa haawa-summaa fi siyaasaa yeroo ammaa irra gahaa jiru, yeroon isaan gargaaranii fi sirna rakkina kana uume yeroo isaan balaaleffatan ykn abaaran hin dhageenyu.
4. Geggeessitooti Waldaa Kiristiyaanaa Oromoo akka Qeesootaa fi lallaboota Wangeelaa miseensa parti politiikaa Oromoo ta'uun, taajaajiluu, qabeenyaa fi mirga Oromoo eegsisuu irratti waan godhaa turan fi jiran yoo jiraate fakkeenya wajjin natti himuu dandeessuu? Ani waanin argee fi dhagahe hin qabu. Takkumayyuu Qeesotii fi Sheekotiin Oromoo yeroo isaan siyaasni cubbuudha, saba kayyuu adda hin qoodnu jedhanii akka sabni oromoo mirga isaaf hin falmanne kakaasan dhageenya.

Q. Akka Ilaalcha keessanitti Barbaachisummaan Waliin Haasa'uu Amantiiwwaan Jiraa?

1. Waldootiin Kirstiyaanaa Oromoo AOD sadarkaa amantii Yi-huudootaa, kan Kirstiyaanaa, Islaamaa, Kan Hindootaa tti wal-qixxeessanii ilaaluu? Hin laalan. Amantii duubatti hafaa fi hojii seexanaati jedhu.
2. Waldootiin Kirstiyaanaa AOD wajjin haasaa wal hubannaa godhan tureeraa? Eessatti Yoom? Lakki, isaan Waaqeffannaaf beekumsa kennuu hin fedhan. Fuula dura gaafa Waaqeffannaan guddatee hundee jabeeffatu tarii kana gochuu ni malu.
3. Yoo Kirstiyaanoonni Oromoo Kirstiyaanummaa isaaniis qabatanii sirna aadaa Oromoo akka cidha Buttaa, Ayyaana Irrecha, Weeduu aadaas weeddisan sirna aadaa gaa'ila Oromoo kabajatan, sirna ateetee, daumsaa fi maqaa moggaasuu raawwatan karaa keessan ni deggertuu? Hedduun itti gammada. Yoo kana godhan dhuguma isaani warra Oromummaa tiksan.
4. Gaaffilee AOD fi Kiristiyaanummaa Oromoo ilaallatu kanatti yaa-da dabalaa ykn mormii qabdan dubbachuu irraa of hin qusatinaa adaraa. Hayyee galatoomaa!
Waan yeroo keessan laattanii deebii kana deebiftaniif hedduu galatoomaa. Waaqayyoo isin ha eebbisu.

Guyyaa 16.11.11

Bakka Norway

Paper of Prohphet by Hudasaa Waaqawayyaa written on 12 January 2013.

Raaga/raagdota

Akkuma beekamu amantii Waaqeffannaa keessatti raagdota gosa hedduu ta'antu jiran. Isaan kana keessaa warra Mooraa laalan, warra Sinii laalan, warra Barruu laalan, warra dhaha dhahanii fi warra kana fakkaatan hedduutu jiran.

Godinoota Ormiyaa adda addaa keessa naannoofnee osoo qorannoo goonee ammoo waan hedduu akka dhageenyuu fi arginu shakkii hin qabu. Sababnin kana jedheef tu jira. Seenaa Raagaa tokko nama walitti dhahaannuu fi amantiin Isilaama ta'e tu naaf hime. Godina Harargee keessa Aanaa Daaroo Labuu jedhamu keessa nama obbo Huseen Buubaa jedhamutu ture. Namni kun Dhagaa walirra naquun waan hedduu raagu fi hooduu danda'a. Dhagaa naqanii waa laaluun naannoo sanatti beekamaadha jedhan. Akkuma Callee laalan waliin walfakkaata. Garuu namni maqaan isaa asiin olitti tuqame kun waan hedduun kan beekamuu fi raaga ykn hooda qabataan kan beekamuudha. Isaan keessaa waa sadii akka fakkeenyaattin ibsa.

1. Yeroo tokko ollaa nama kanaatii saawwa dorrobaa tokkotu osoo dhaluuf foolatu bade jedhan. Sa'a kana barbaadanii dhabanii ijjibaatan. Isa booda Raaga kan bira dhaqanii akka Dhagaa Naqee ilaaluuf gaafatan, torban lama booda. Saani kun jabbii adda balaccuu tokko dhaltee akka bosona keessa jirtuu fi guyyaa muraasa booda namni argee akka oofee fiduuf itti hima. Akkuma jedhametti Saawa kana namni akka carraa bosonatti argee osoo bineensi hin nyaatiin gara ji'a tokkoo turtee jabbii ishee waliin argee abbaa saawwa kanaaf fidan.
2. Guyyaa biraa ammoo dubartii tokkotu abbaa manaa ishee jalaa baddee bakka buute dhaban. Ammas Raagduu kana bira dhaqan. Innis akkuma aadaa isaatti yeroo dhagaa naqee ilaalu bakka dubartiin kun jirtuu fi yeroo murtaa'e booda akka dhuftu itti hime. Akkuma jedhametti raawwate.
3. Namni kun jechuun obbo Aliyyii H. Buubaa akka guyyaan du'a isaa dhihaate arge. Kanarraa ooluuf fala ilaallate. Akkas jechuun du'a kanarraa hafuuf namni biraa du'uufii qaba ture. Akka kanaatti obboleessa isaatti laallate, hin taane. Haadha manaa lama qabu keessaa lamaanittuu ni laallate. Hin taane. Dhumarraa ilma isaatti laallate. Ni ta'eef. Ilma ajjeesee ofii jiraachuu hin barbaadne. Seenaa kana firootaa fi hiriyoota isaatti hime. Gurraachi Buubaa ofi gadhiise jedhe. Du'a kanarraa akka hin hafnee yoom akka du'u himate.

Kunis ollaa isaatii namni akka du'uu fi yeroo qabarii isaarraa deebi'u akka dhibamuu fi du'a isaa ta'u. Akkuma jedhetti naannoo isaatii namni du'ee yeroo owwaalanii du'an innis dhibeen qabamee du'a isaa ta'e.

4. Erga inni du'ee booda hojii kana ilma isaa nama Aliyyii Huseen jedhamutu dhaale. Amantiin Isilaamummaa haa hordofu malee akka aadaatti waan kana hin gadhiifne. Dhiibbaan adda addaa amantoota Isilaamaa ta'an irraa dhiibbaan irra gahus, guyyaa rakkoo yeroo fala dhaban isuma bira dhaqanii falatu.
5. Naannoo 1994 keessa namni seenaa kana naaf himee fi raagduun kun obbo Aliyyii waliin hidhaman, sababa ABO deeggartan jedhamuun. Namni waan kana naaf hime, yakka cimaan akka qabamee fi du'aaf sodaata ture. Yeroo mana hidhaa waliin jiran, namni waliin jiran marti Dhagaa Naqaa kana ilaalchifatan. Akka raaga Dhaqaa naqaa kanaatti namni seenaa kana naaf hime kun namoota hunda dura akka bahuu fi biyya sanallee akka hin turre himaaf. Garuu namni kun hin amanne ture, kana malees biyyaa bahuu waan jedhamu abjuu hin qabu ture. Garuu Raagni sun dhugaa ta'ee dhimmi itti yakkames akka carraa akka hin yaadamnetti mana hidhaatii baha. Achumaan biyya gadhiisee ala bahe. Namni Raage kunis boodarra manaatii bahee hanga ammaa yeroo barbaadametti nama fedhuuf Dhagaa Naqee akka raagaa jirun dhagahe. Nama kana anis dubbisuuf beellama qabadheen jira.
6. Isa malees namni Tuulee Waaqoo jedhamu naannoo sana ture. Namni kun ammo raga qilleensa beekama ture. Sagalee simbirrootaa fi bineensotaa hordofee caamaa fi rooba bokkaa, heddumminaa fi xiqqeenya bokkaa nama naannoof himee akka yeroon itti yaadan raagaaf ture. Kana malees baraa yeroo fi yeroo adda addaa keessa rakkinaa fi dhibee ykn waan gaarii saba naannoo sanaa mudatan mara ni raagaaf ture jedhan. Kun waan ture osoo hin taane hanga dhiheenya kanaa, namni kun lubbuun dabreetti akka hojiirra oolaa ture, namni kun dabalee naaf hime. Walumaa galatti saba ba amantii Isilaamaaf namni walsodaatee raagdota naannoo sanaa hordofuu dide malee waan hedduun kana fakkaatan ammallee akka jiru naaf ibse. Kanaaf mee nuti miseensoti Waaqeffinnaa naannoo sanaa fi naannoo adda addaatti waan kana fakkaatu mee hordofnee qorachuun seenaa isaa waliif haa ibsinu. Waan kana fakkaatan qorannee walitti qabnee, warra Raagdota amantii warra kaanii waliin walcina qabnee haa ilaallu.

Nagaa waliin

Hudasaa Waaqwayyaa Norway Bergen, Amajjii 12 bara 2013.

14. INTERVIEWS

21:42 Montag, 21. Mai 2012

LubaBantii

Nagaan Gooftaa isiniif haabaya'atu. Torban tokkoof 'couwunsill meeting' kan EECMY irra turee. filmaatid Principalii mana barumsaa MYS Dr Belayii Guuta ittii deebi'e filatamniiruu Dr. Misgaanaa wajjiin dorgomanii harkaa 62 fi 57 waldorgamnii darbuu danda'aniiru Dr. Balayiin hojii gudaatu dura isaanii jira waan ta'ef Waaqayyoon kadhadhaafi. Itti dabalee Gaafii deebitanii ana gaafataniif utuu hindeebisin yoon ga'uu kootiif dhiifama gudaan isin gaafadha. Akka armaan gadiitii deebiseera illaalati wanta gaafii ta'e deebisa naaf bareesa. Maatiiti Nagaa koo itti naaf hima yeroo huduma maatii keesanii nan yaada maal godhu garu fageenyatii haa haammatu. Waaqayyo hundumaa keesanii wajjin haa ta'u. Obboleetii keesan Zahara.

Hubachiisa:

Yaadni namootii kennan kun gam tokkoon dhimmaa gaafii kanaan walqabatee dhiyaatee waan deggeruu gam tokkoon ammo waan hindeggerree ta'uu isaa hubachuun gaarii ta'a. Warra Guutuu wangeela keesa nama tokko qofa sirnaa awwalchaa irrattii argee haasofsiise, gaafii kanaan walqabatee jiruu naaf debisuuf qohee hinqabuu waan jedheef dirqisiisuun anattii toluu didinaan dhiiseera. Deebiin inni deebise lakkofsa(M) gaafii tokko qofa yemmuu ta'u maqaan isaa yoosef amana jedhama. -Waa'ee umuurii luba Fiixee Birrii dogogoor Komuteera waan ta'ef isaa sirratee dhufee kana fdhachuu gaarii dha. -Gaafiilee gara jalqabaa irrattii maqaa namaa deebii kenne hinkeenye. Fkn Gaafii B-D.2. Obboo Hordofaa Dagaagootuu deeb isee. -Maqaan lakkoofsattii aanee dhihaatee yaadii ittii fufee jira taanaan yaadni sun kan abba isaa gaafatameettii jechudha. -Waantii haara'e jira waan ta'ef irra deebi'aatii deebilee kannaman keesa illaala. Sababiin isaa ido idooti gaafiidhumatuu deebi'e malee maqaa namoota akka waraqaa irrattii bareeseti komutera irrati hinbareesin waan ta'ef.

Deebii Gaafile

A.1.1. Maqaa: Obbo Hordofa Dagaago

2. Umurii.88, 3. Aada Oromoo Durii yeroo harmeen isanii amantaa kan hordofan/amma garuu Kiristaana 4. Kutaa sadii qofa, 5. Qonnaan bula, 6.7. Ganda Dhanqaa gaafa Mudde 25/12/2001 8. Zahara Said

A.2.1. Luba Fiixe Birrii

2.78 Bara 56 manguddumaatii filataman, Bara 57 barumsa maanguddumaatii dhaqan, bara 58-61 mana barussaa macaafa qlqlluutii ergaman 3. amantaa kiristiaana 4. homaa hinbaraanne, 5. Luba waldaa kiristiaana, 6. Hojii lubumma,7. ganda 04 Amajii 12/2012 8. Zahara

A.3.1. Luba Ula Fiixuma 2.76 3. Kiristiaana 4. Kuta 3 5. Luba W/Kiristiaana 6. Hojii lubaumma 7. Gand laaftoo banta ykn 04/Guyyaa gaafii: Bi-tootesa25/ 2012 8. Zahara

Lubaa Ulaan yeroo an gaafachuu carra argadheetii baayye dhukkubsachaa waan turaniif gaafii gadii fageenyaan gaafachuuf ijaa jabaachuu hindandeenye. Dhiifama guda.

A.4.1 Obbo Galataa Noonisee, 2. 88, 3. Yeroo harmaan isaanii aade liichee Dentaa isaa qaallu turee eesuma isaaniif ergamaa turan nan beeka jedhan Obboo galataan amma garuu kiristiaana.

4.Kutaa 3, 5. qonaan bulaa

7.Amajii 24/2012

8.Zahara Said

A.5.1. Almii Weg/«Hinseene» maqaa qaalun itti mogaase dha harme Xirunesh umuri 67

Seena amantaa AOD nan beeka amma garuu kiristiaana, Homma, Haadha warra

7. Mudde 15/ 2011

8. Zahara Said

VON: Zahara Said

AN: butesso@yahoo.com

Message markiert

21:42 Montag, 21. Mai 2012

Nagaan waaqayoo isiniif maatii keesaniif haa ta'u

Luba Bantii bayiina hojii irra kan ka'e gaafii keesan utuun isinnif hin deebi-sin yoon ga'uu kootiif dhiifama gudda anaaf godha. Deebii akka armaan gadiitii hojjechuu yaaleera yoo gaafii qabaatan naaf barreesuu dandeesu.

Beksisa:

Yaadni namootii kennan kun gam tokkoon waan deggeruu gam tokkoon ammo waan hindeggerree ta'uu isaa hubachuun gaarii ta'a.

Deebii Gaafile

A.1.Obbo Hordofa Dagaago

2.Umuri 88; 3. Aada Oromoo Durii yeroo harmeen isaanii amantaa kana hordofan /kiristaana

4.Barumsa Kutaa sadii qofa; 5. Hojii Qonnaan bula, 6, Teesso fi dhaloota; Ganda Dhanqaa gaafa Mudde 25/12/2012

7. Kan gaafte Luba zahara Said

B.1.Akka amantii Oromoo duraatii waantii an beeku sabnni oromoo kan inni waaqeesuu Waaqyyoon akka ta'e, guyya ayyaneeffanna adda adda qabuu kan akka jekkara. ateete, kan akka butta, fi kkf irratii garaa laga dha-quudhaan ykn qilxuu hinmuramnne jala taa'uudhaan sirnna waaqeffanna gegeeffachuu issa nan beeka.

2.Eyye hirmaadheera jechuu nan dand'a kunis bara lubnni Maamoo Corqaa hojjechaa turan keesa namoonni utuma kiristaayaanota ta'anii jiranii fedhaa fi eyyama luba kanaatiin ala utuu lubnni kun namoota dhoowwanii Abootiin didanii buttaaan yeeroo qalamee sirnii sun gegeeffame argeera waaqeffanna kanatiis hirmaadheera. Kunis kan ta'e Ganda Dhanqaa keesti.

3.waawuu.sababiin isaa inni amma naaf ifee dubiin sagalee waaqayyo isa durii irra waan naaf caaluuf hirmaachuu hindanda'au Akka amantii Oromoo duriitii utuuma maqaan waaqayoo dhahamee iyyuu afuurii hamaadhaanis bayyee sodaachiffamuu birmaduumman hinjiruu waan qabatamaan utuu hin jiraatiin yoo namnii dhukubsatee ayyana abbaa keetituu dhiigaa horii akkasii barbaada jechuudhaan gowoomffamuutuu jira .akka ammatii garuu namnii kiristoos Yesuu isa mucaa waaqayyoo ta'en birmaduuma gu-daatu jiraa. Waaqayyo isaa dheekamuu utuu hintaanee isaa araara qabeesatii amanna.

4. An karaa kootiin amantiidhuma jedheen yaada sababiin isaa inni isaan itti amanana Waaqayoodha maqaa isaa dha'uun immo akka salphaatii mitii waaqayoo kun bayy'e sodaatama waaqa jedhanii waamuu irra 'ulfin'jedhanii waamu.waantii isaan wareegan hinta'af ,waan hojjetan fakkenyaaf yeroo mataa midhaanii wantii jedhmuu jira yeroo sanatii midhaan mataa mataa

isaa irra fuudhanii akka raammoon midhaan hinnyaanne, akka arageesii maasiitii miidhama hinfinne facaaffanna yeroo gegeesan wantii isaan godhan kun hin ta'af.

5. Akkan yaadutii hamumma beekumsaa kootii nan dubbadha yoo ta'e utuu kiristyaannumaatu dursaa ta'etii warii misiyoonii maal hojjii dhufuree, maal barsiisuus ree. akka kan warra isilaamaas yoo ta'e Islaamoonnii seenaa isaan ittii biyya Itiyoophiaa seenan gaafa illaallu dur islamaa fi kiristayynni hinturee jechuutii na geesa. Kanaaf iyyuu Amantii biyya keenyaa keesa wantii dursuu AOD tii jechuun barbaada.

6. Eeyyee! Sababnni isaas misiyoononni gaafa dhufan qaallota hedduu akka naannoo naannoo irrattii hundaa'uudhaan heddummattanii jiruu turan waan ta'eef itti dabalees ammo oromoonni maqaa waaqayyoo hammam yoo dha'atan ille gochii isaan godhanii kan akka waa gabbaruu raawwa'atan dukkana keesaa jiraachaa turuu isaanii mul'isa jedheen ammannaa.

C.1. Oromoon kan itti amanuu waaqa jedhamee haa beekamu malee, maqaa waaqayyoo waamuu sodaachuu irrann kan ka'e akka magasattii 'ulfin' jedhanii beeksisuu. kana duwwa utuu hin taane soda waaqayyoo irraan kan ka'e qaallotatii baayye amanuu waan isaan jedhan godhuu, Akka isaan jedhanitii jiraatu kun amaleeffannan kun jiraachuun immo qaallota sana akka waaqa isaaniiti illaalaniiru jechuu na dandeesiiseera. Maqaan qaallotaa kun immo a. Abbaa Bakkako

b. Maram abba Irana Mucaa mogaaffannaf kan namootii biraa dhaqan

c. Abbaa Giimee nama kan wal-lolchiisu.

2. Waaqayyoo jechuun issa waan hundumaa uume jechuu dha. yoo dheekame kan dhukubsachiisu, ykn kan ajjesu ta'e utuma jiruu akka waaqa tii kan illaallamnii fi kan sodaataman qaallotii yoo namnii dhukubsate ykn yoo rakkate ayyana abbaa keetiituu akkas si godhe kanaaf kana godhii jechuudhaan akka araarri bu'utii namootii himuu malee waaqayootu kana godhe jechuun maqaa waaqayyoo hindha'an.

3. Waaqayyoo waaqa keesa jiraata jedhu yeroo waaqeeffatan immoo yaa isaa muka kana uumtee yaa isaa bishaan kana uumtee jedhuu akka waan fagoo jiruutii yaadu. irra

4. Quunnamtiin inni qabuu uumuu qofan.

5. Quunnamtiin inni qabuu yoo dheekame midhaanitii raamoo ykn araa-gesa itii abooma kana jechuun waaqayyoo binneensota wajjiin quunnamtii qabaachuu isaa mul'isa. Garuu utuma inni itti aboomee iyyu yeroo facaaffanna ykn mataa midhaanii walitii qabanii fakkenyaaf araagesaa sooran araagesaan suga godhuu jedhu malee yaa waaqayyoo bineensota kana nu irra ittis hin jedhan.

6. quunnamtiin jiraa jedheen amana maalif yoo jenne waaqayyoo akkuma wala'aluma isaaniitiin isaan dhaga'a ture. Namnii ammo soda guudda qaba ture waaqayyoo wajjin fkn Namoonni yeroo halkannii dhufuu 'hoofuu yaa

abba koo nagaan oolle nagaan nabolchii.'jechuudhaan waaqayyoon kadhatu, Guyya sanbaata utuuma macaafa qulqullu hindubbifatiin iyyuu guyya qulqull'a akka ta'e beekuu baayy'e kabajuus. Dhuga Sanbataa jenaan kaka isa dhumma akka ta'en mul'isu.

7.Eeyee: Sababiin isaas jarreen kun kan isaan uumee waaqayyoon akka ta'e beekamaadha. kanatti daballees ammo waaqayyo gaafa deekamuu barbaadduu laftii akka rommituu goodha jia'an eegatee bokaan akka hinroobne godha, aduun ifa akka hin laanee goochuu danda'a. kana jechuun uumamnni waaqayyoof aboomamuu isaanii wajjin quunnamtii qaba. kanatii dabalee ammo namoonni kan urjii fi baatii ilaalludhaa fi lakka'uudhaan maqaa namootaa fi carra sichiittii fuula dura isaan eegatuu raajuudhaan waantii isaan jedhan akka isaan jedhan ta'u tokko tokko jiraa jedhamaa. Fakkenyaaf Sanyiin warra luba kumsaa Boroo warra urjii illaaniidha jehdama. akkuma armaan olitti ka'ame yeroo dubbatan wantii ta'e jira jedhama. Ega kun kan agarsiisu Uumaa fi Uumamma giduu qunnamtiin akka jiruudha.

D.1. hafuurotii jiru, isaanis hafuura hama fi gaarii jedhama. Inni gaariin isa yoo dhukkubsatan nama fayyisuu dha inni hamaan immo issa dheekamuu isa horii nama jala ajjesuu, issa nama dhukubsachiisu.

2.Hafuuronni kan isaan uumaman waaqayoodhaan. Aboon isaanii kan waaqa wajjin walqixeedha jechuun narakkisa garuu yeroo sana sabnni sun sababii itti amananiif akka itti amanan sababii ta'uf isaan akka waaqatii ilaalu.

3.Luba Fiixee Birrii

Umurii 78

Hojii: Luba

Maqaa ayyanota: - ayyana butta, karraa baha, atetee, jekkara kkf.

4. Bakka shan. Maqaan ayyanota Melbaa, Mihile, Roobalee, Duuloo, Bir-majii. ayyaanotii kun kan gaafa gegeeffaman buttaatu itti qalamaFilmaata uumataatiin abbaan bookku itti filatama.

5. Kun sirrii dhuma ayyaanni abba keetii kana siif haagodhu akkas si haagodhu waliin jedhu. Ittin wal abaaru ittiin wal eebisu.fkn namnni gaafa dhukubsatu qaalun ayyana abba keetiitu ykn ayyana haadha keetiitu dheekame yeroo ittiin jedhan abbaaf ykn korma guraacha haadhaaf immo dullacha barbaade akka ittiin jedhametii yeroo qaluu sana namichii dhukubsate kun hinfayya. Yeroo akkasii kana egaa, kan Oromoonni ayyana abbaa isaanii waaqesuu kan ittin jedhamu.

6+7. **Obboo Hordofaa:** Budaa, hafuurii hamaan kan akka michii kan akka sexana isaa dara nama (qaallu nyaachisu) bakkii jireenya isaanii gaara jala idoo namnii jiraatutii adda qophaatii ba'anii jiraatu.

8.Fkn Abaa Irranaa salaale kan jedhamuu tokko tureera jechaa isaa keesati waa'ee silkiin ykn bilbillii utuu hindhufiniin dura yeroo raajuu 'ilaa bargamaa walharkisa dafaatii wal lakkisa dugumaa ta'eras.

Ruufoo Namoo ‘Barri itti sibiilaan qotan hindhufa.

Luba Fiixee «Abba Baraka akkas jedha ture «Bara boodeeti Indaaqaon dhaqxé bishaan birbir hidhugdii» jecha ture kun maal agarsiisa namnii baay’achuu isaa, kan agarsiisuudhaa amma yoo biyyuma keenya iyyuu bishaan Qexoo biraa sabnii haraargh heddumidhaan jiru hindaaqaon bishaan manaa buusuufii hin barbaadu lagichuma dhugdii malee». qaallumma isaa-tiin yeroo dubbate

9. **Obboo Hordofaa**: -Budaan hafuura hamaadhaan kan hojjetuudha keesumatii imoo mucoolii guddina irra jiran irrati akkasumas yeroo namnni nyaata nyaatu miidhama nama irrati gegeesuudha. Ani garuu isaa amma wangeelli humnaan lallabamuu miti isaa waaqayyo akka nama eegu hubadhe miti yeroodhuma sana iyyu itti hin amanuu. Garuu yeroo budaan nama nyaattu akka jedhntitii mucoolii garaa ciniina, hinwacaasisa yeroo sana ykn mall’atoo sanaan beekuudhaan ykn immo qaallunis dhaqannii qaallu irra dhaga’uudhaan muca akka budaan nyaate barama. yeroo sana qotoo tufsiisatuu jira. Namicha budaa ta’e immo akkamitii beekuun danda’ama jedhee gaaffannaan: Budaa namnni jedhamee beekamaadha garuu isaa qofa tuu qotoo irratii tufa yoo ta’e namichi na’u baduu danda’a waan ta’eef manadaaraa sana keesa kan jiran namooti hundnuu tufanii gororrii sun hanu’ura mucaa irrati gaafa dibamuu mucaan akkausmatii fayiti.

Kanaaf akka oromoon amanutii budaan hafuura jiruu lamman keesa isaa hamaadha jedhe amana.

10. Akka oromoon amanuutii tolchaa jechuun akkaaku miti. garuu guyya keesa shakalaan kan namatii dhufuudha, gochii isaan godhanis hamaadha. Si’a tokko tokko wanuma namni qabateetu ka’e goga(jiidha)dhaba. Kanuma keesa namanii tolcha ta’a malee sayniidhaan kan dhufu miti.

E.1. **Obboo Galataa Noonisee**. Eeyye, Akkuma macaafnii qulqulluun jedhu namnii kan uumamee waaqayyoodhaan akka ta’e amana durumaa iyyuu oromoon. Waaqayyoon baay’e sodaata. Waliifis kabaaja gudda waliif keen-na. Hangafaa fi Quxusuu guddi ulfina waliif kennu walkabajuu gudaatu argama.

2. **Luba Ulaa Fiixuma**: -Waaqayyo fi nama gidduu hariiroon jiruu oromoon gaafa cubuu maquu akka waaqayyo dheekamu hin amana. dheekamuu isaa immo ykn dhukkuba itti erguudhaan, horii jalaa ajjesuudhaan bokka yeroon roobuu dhowwachuudhaan. Yeroo mul’isu waaqa kana araarfachuudhaaf korma qallee walwaame araaraaf waaqa isaa kadhata. Kun egaa kan inni mul’isu oromoon waaqa beekuu isaa waaqnii oromoon waaquesuu immo waaqa arrarmuu ta’u isaa hima. Kanaaf hariiroo guddan akka jiruu beekamaadha.

3. **Obboo Galataa Noonisee** Waa’ee fudhaa fi heerumaa karaa baay’eedhaan gegeeffama kunis kadhimmachuu warra hintalltii beeksiisuudhaan, Butii, sooka ykn hiikkanno, Aseenna fi Izigoota jedhama. Oromoon itti fufeenya

ilamaan namaa kan inni itti amanu horee bay'achuudha, abba ijoolle baay'ee ta'e waamamuudha. Ijoollonni oromoo akka isaan 'sino' hintaaneeff qaa-ma fayya qabaatanii akka jiraataniif dhukkubsatoota akka hintaaneeff sanyii tokko keesa akka hinfuuneef seera mataa isaa danda'e kan hordofuu qaba. Durbii hobo fi cooraa hinqabduu hinuma heerumtii malee. inni ishee fuudhu garuu hoboon ta'us coora ta'us yeroo fuudhaa fi heeruma ittiin farfata-mas ittiin arabsamas.

F.1+2+3. Namnni dulloome, dhukkubsate, ayyanni abba isaa itti dheekkame, -qabaa qaallutiin hindu'a. Du'i duruma ka'e jira utumaa macaafnii qulqullun hinjiiraanne illee yeroo sana iyyuu du'i Addamiin dhufee jedhee amana. Yeroo du'u ammo akka amma waldaa hinjiruu laftii adda ba'e warri du'an itti hawwallamanis hin turee sababii ta'e mana bukketii, maasii keesatti hawwalamee idoon tokko tokko akka amma 'hawiltii' jedhan kana du'a namichaa ittiin yaadachuuf jecha iddo sana waddesa ykn danbii irra dhaabuu. Garuu akka amma kana du'ii baayinaan hin turre. sirnni awwalchaas nam-nii yoo du'e saanduqa ykn gabaatee wadeesa irra hojjetamee issa baa'ye yab-buu akka rimmii dhagna namicha hin argannetii isaan awwalu.

4. a. Oromoon waee du'a ka'u utuu hin taanee namnii gaarii goonaan jan-natatii akka galuu namnii hamaan immo gannamitii akka galuu beeka ture.

b. Ekaan namicha isa du'ee hinjiraata jedhu kun ammo hama godhee fi gaarii godhee irrati hin hundaa'u.

Waa'en du'a ka'uu erga macaafnni qulqulluun dhufee du'a ka'uun karaa Gooftaa keenya Yesuus Kiristoos ofa akka ta'e hima.

5. Daanciin nama du'eef kan qallamu: Namoonni du'an ayyana qabuu jed-hamee waan amanamuuf ayyana sana araarfachuuf jecha qalama, ayyannii abba keetii fedheera akka dancii qaltuu waan jedhamuuf, Sodaa irraan kan ka'e kana godha, ekeri soora, araarfachuudhaaf dhibaayyuu dhibaasa, Ijool-leen, qabeenyaas akka hin dhabneef, Namichii du'e sun hin soorrata jedha-nii waan itti amanmiif gochii kun godham. Soorata sana Allatiin hinnyaan-ne taanaan Ayyanii namicha isa du'e hin soortnee jechuudha.

G.1. AOD keessati Abba Bokkutu hundee Odaati waamamee seera tuma, Salgee wajjin waaqayoon kadhata, akka itti biyya bulchan mariatu, Nammii kana keesa hin hirmaanne addabbii isaa reebicha, ykn sogidda, ykn korma fiduudhaan adabaa isaa fixa.

2. kan seera kennu salgee abba bokkuu wajjin.

3+4. Safuun AOD keesatii iddo gudda qaba. Waaqayyon 'Ulfiniif safuu'sa-fuu walii buuffanna jedhu. Hoboo fi Coora walii safuu, Abba fi Ilmii walsa-fuudha, Haadhaa fi Hintalli walii safuudha. kun ammo kan agarsiisu kaba-jaa fi Ulfinaa waaqafis ta'e nama qaban mul'isuu ta'a.

H.1. Yoo safuu cabsuun abarssa ykn akka cubbuutii ilaallama.

-Liqeefatanii galchuu dhiisuun cubbuudha.

Yoo kakkatanii haalan hin jaamu. Akka AOD tii abaarsii cubbuudha muke abaarsa bulee goga, mukii eeba immo bule lata isaa jedhutii oromoon baay'e amana.

2. Nammii cubbamaan yoo du'e arraba isaatu gad ba'a, dhukkuba hamaa dhukkubsata, jannata hinga'u. jedhanii amanu.

3. Luba. Fiixe "namnni cubuu hojjete dhiiga llullqachiisuu kan jedhamuutu jira, maraca itti itti facaasuu yemuu sana nammii cubuu hojjete hinqulqul-la'a jedhama. isaa macaafnii qulqulluun hisooppii dhaan sin qulqullesaa jedhuun walfakaata.

4. Nammii cuubbuu yeroo hojjetu Hoola dhaltuu fuudhanii lagati geesanii fullasanii namichii dhiiga hoola sanaan harka isaa dhiqata.

5. Oromoon sirnaa gumaa araarsuu illaalchise sirnaa bala'a qaba. innis iffa Guma kaffaluun jira kun kan ta'u waliigaltee jaarsoliitiin kaffaltiin sun waan nama gargaaru ta'u qaba. isaa boodee lagatii walgeesanii warrii gumaa lachaan gamasii gamana dhaabbatanii jaarsooliin isaa nama ajjeesee fi maatii nammii jalaa du'e walitii fidanii garaa hoola fullasnii dhiiga sana keesan harka walii miiccu. Akkasitii warra gumaa walitii araarsu.

6. Eeyye kun sirriidhuma haluu baasuu waan jedhamutuu jira, yeroo kun gegeeffamu Waaqayyoon kadhatu, margaa bishaan sana keesatii gatu. Kun akka bishaan sun deebi'e nama hinnyeedhaaf.

I.1. Kankoos yaadii koo kana irra adda miti, Gegeesitoonii warra waa beekan jechuudha. beeka jechuun ammo qaallu ykn qaallitii jechuu jedheen yaada koo laadha. (Obbo Hordofa) Sababiin isaas akka AOD tii beeka jechuun qaallu jechuudha. erga beeka ta'e immo gegeesadhas

2. Miti oromoon akka waaqatii qaallutii sagada utuu hin taane hin abooma-maaf waan qaaluu ittiin jedhe hojii irra oolcha. Oromoon kan inni saga-duuf waaqa isaa samii fi ardii kana uume qofa.

4. Garaa garummaa isaanii Gegeesitoonii oromoo Polotiikaa ykn siyyaasa mataa isaa dand'een yeroo ta'u kan kiristaanota ammo amantii irrattii kan huda'eedha. Amantiiniis ta'e siyyasii oromoon ittiin gegefama ture seera mataa isaa dand'e irrati hunda'e hojjeta.

5. Deebiin isaa Lakk.D.8 irrattii deebi'eera.

6. deebiin isaa F. Lkk 5 wajjin walfakkata

7. moora dubbiftuun warra waa nama hubachiisan jedhamuu. Sababiin isaa yeroo kam akka ta'e nama hingalu Saawwi macaafa nyaatee waantii macaafa sana irrati caafame jiruu moora horii irrattii hafee sababii ta'ef warri moora illaalan achii irra dubbisanii namatii waan himan qabuu jedhama. kanaaf moora illaaltuun iddo gudda qabuu akka AODtii.

8. akka raajiitii ilaallamu.

9. Akka caara wlitii dhufa fayyinni namich yoo jaalala waaqayyoo ta'e akkuma amantii namichaa irrattii hunda'e yeroo fayyan turaniiru. Sia tokko tokko ammo qoricha aadaa biqiltuu adda adda irra fuudhanii irrati hojjetu.

J.1. Oromoonni kan isaan kadhahan waaqa tokkicha. Ganama gaafa hirribaa ka'an harkakoo dhiqeen harka keettin hafee, hin hatu hin haalu ykn hin saamu hin tolchuu hin nyaadhu'u budaa ta'e jechuudha, kana kan godhu falii gab nara godhii jedhu.

Halkan ammo nagaan oolee nagaan na bulchii maatii wajjin 'yaa waaq h-quba jedhanii waaqa galateeffatanii gara ciisichaa dhaqu.

2. **Luba Fiixee:** -Aarsaa Oromoonni godhan keesa midhaan dhi'eesuudhaa fi horii qaluu dha.

3. Ji'a Fulbaanaatii lafa midhaanii dhaqanii jaarrii gatuu, Ji'a Sadaasatti immo karaa bahuu dhaa fi yaa rabbi, gaafa ta'u, iddoon kun ittii gegeeffamuu Maasii keesa, fi iddo qilxuu guddaan jiruutii. Qilxuu guddaa barbaachuun gaadisa fi dameen isaa waan gurgudda ta'ef mal'atoon isaa waaqayyo iddoo hundumaa ga'a jechuudha. karaa bahuun ammo sirniichii kara lagaa irratii ta'a.

4. Oromoon waan godhuu hundumaatii waanta hiika qabuu godha. Dhu-guma Laafa gaara jiruu dhaqee hinwaaqesa kun kan inni illaalchisuu gaar-rii barabaraan kan hinsochoonee sababii ta'ef waaqayoo kanatii fakkesanii waaqayyoon waaqessu. Lagaa dhaquun immo bishaan kan itti gargaarama-niif xurii ofiitii qulqulla'uudhaaf. Egaa waaqayyo inni laga uume waaqa isaa cubbuutii nama qullesu ta'u isaa mul'isuuf jecha gara lagaa dhaquu malee wantootatii waaqesuudhaaf miti.

6. manni waaqeffanna oromoon itii waaqeffatu galma jedham.

7. Deebiin isaa lakk. 4 wajjin walfakkata garuu akka lubnni Fiixeen jedha-nitii baraa ari'atama keesa nammi Ato Pheexiroos kabbada jedhamuu tokko kan aanaa Sayyo gegeesa turan tokkoon oboo Maasadii Ruufuu kan jedha-man utuu nutii mana hidhaa keesa jiruu dura ta'a kanaan 'Mee gara maa'oo ol illaalli nammii dhiitee sochoosuu hindand'a? egaa nammi waaqyyoon dhiitee fayya ba'uu hindanda'utii warratii wangeela kanatii hin bu'in biyyi keenya wangeelaan nama ta'e. Daawitis dubbi isaa keesatii Waaqayyo gaara kooti jedhe dubbata. Kanaafuu akkata hiikkannati malee oromoon gaara hin waaquesuu. Haafuura gaara wanti jedhu immo hin jiru hafuuri iddo hin qabuu idoo hunduma jiraata.

K.1. wantoonni jedhaman kun hudumtuu waan ta'aniif qabuu Fakk. Dubar-tiin gaafa dhukubsatu ayyana araarfachuun jira yeekkaranii sirbuun jira. yeroo midhaan makaratan yeroo ayyana araarfatan kun hudinuu gegeef-fama.

2. Ayyanni ateete ayyana dubartootaan ayyaneeffatamuudha. kan inni ittiin ayyaneffamuu buna qala, marqaa, dhadha baqasaa, weeduu fi sirbaan yeroo ta'u, sababiin itii ayyaneefamuuf yoo dhukkubasatan yoo dubartiin mucaa dhabdee ateete facaaffati.

3. namootii gaafii kana gaafataman hundinuu irrecha hirmaatanii kan hin beeknee dha. maalif jedhe gaafanaan Waaldaa kiristiyaana keesatii ayyanii

guguudaan dhiimaa fayyina lubuu keenya nu hubachiisuu utuu jiruu maal barbaacha dhaqnaa nan jedhan. Akkas jechuun Ayyana irrecha hirmaachuun dhimma fayyina wajjin kan wal illaallate miti kanaaf hinbarbaachisuu jechuudha. HE.17:22 akka dubbisnuu Luboon lama natii himan isiniis yoo dubbiffatan gaarii ta'a.

4. Barrii Ayyaanni Butta baraa arabsootii ayyanneffanna safuun keesa hin jireedha kanaaf akka nammi hirmaatus feedha namoota miti.

5. (**Obbo Galataa Noonise**) Ayyaanni ibsaa oromoo yeroo ittii ganni darbee birraan itti barii'uudha. yeroo itti oromoon golee mana issa arfan keesa deega fi gooliin bahee nagaaniif badhaadhumman mana isaa keesatii akka ol galuuf waaqa kadhatuu dha. Yeroo itti oromoon dadhabii isaatii aaragal-fatuudha sababii ta'e anaaf ayyanii kun sirbaa utuu hintaane farffachuudhaan waaqayyoon galateeffacha ayyanaeffatamuun akka ta'un gorsaa kenna⁶. Namoota gaafii gaafataman keesa kan ayyaneffatan hinjiran.

L.1. Bunna qallaa jechuun iddoo gudda qaba seera oromoo keesati. Kan inni gegeefamus yeroo Gaa'ela eebbisuu, saawwa dhaabbachu, keesumaa kabaajaa ittiin simachuuf dhi'ata. kun immo amantii irrattii miidha tokko iyyu hinqabu.

2. hin raawa'atmu

3. Belada: - kormaa sanbataa, meenich (ilama guddifachuu), Mukeetii lalisoo fi coqaorsii eebaaf kan oromoon ittii gargaaramuudha.

4.?

5. (**Luba Fiixe**) «Idoo hundumaa utuu hin taane fkn. Lubnii Tarfaa Jaarsoo biyya matuu keesatii yeroo wangeela lallaban kan akka musiliimotaa meesha isaanii harkaa booji'ame akka aada waaqeffannatiis meeshaale tokko tokko ka'anii isaa waaqayyo isaaniin hojjete an ijaa kootii argeera. Kun akkan yaadutii dhuga bau'msaaf gaariidha, garuu akka haallii waaqeffanna yeroo sana turee fi inni amma maal akka fakkatuu fi garaagaruumman akkami akka jiru ibsa waan ta'ef dha. Haat'u malee wantoonni ta'an sun ulfina waaqayyo akka hintaane hubatamaadha sababa ta'ef waan na gadiisiisuu hinqabu»

«Hojii waaqayyo isaa caaluu nu fidee sababii ta'ef garuumaa isaa malee gadhee ta'uun isaa anatii hin dhaga'amu». (Obbo Dagaagoo Hordofa, Obbo Galata Noonise)

6. sirnaa hudumaa utuu hin taane, tokkoo tokkoo hin balaalleffana, fkn waa'ee butta illalchisee sirnaa walkabajuun keesa hin jiree dha. sirnii bulchiinsa isaa kan balaalleffamuu miti.

Zahara: Macaafi Qulqulluun dogoggora hin qabne Sagalee Waaqayyoon walqixxee dha jettanii amantuu?

Fiixee Birrii: Baay'isne itti amanna kan dogoggoraa hin qabne ta'u isaa.

Zahara: Aadaan namootaa Macaafa Qulqulluu keessa jiraa?

Fiixee Birrii: Aadaa namaatii bilisaa kan ta'e utuu hin taane, aadaa waaqayyo hin balaalfanee Macaafnnii qulqulluun akka aadaa Yihudotaatii yoo barreffamee iyyu warii bareesan sagalee gegeesa hafuura qulqullutiin ta'u isaa waan barref humnaa hojjetu kan of keesa qabuudha. (waliigala deebii)

Zahara: Waaqayyoo Oromoo fi Waaqayyoo Macaafa Qulqulluu tokko moo garaagara?

3. **Aadee Hinseene; harmme xirunesh:** Waaqayyoo Amantii biraa keesatiis of hin mul'isa. garuu akkata hubanna yeroo sanaatiif kan ammatuu garaagara malee

Zahara: Waaqayyoo Oromoo fi Waaqayyoo Macaafa Qulqulluu tokko moo garaagara?

4. **Obbo Dagaagoo Hordofa:** Waaqayyoo tokkichuma akkataa waaqeffanna namootatiif adaa, akkasumas haalli macaafnnii qulqulluun nutii dubaatuu kara ittiin isaa waaqeffatannu tuu adda adda malee

Zahara: Waaqayyoo Oromoo fi Waaqayyoo Macaafa Qulqulluu tokko moo garaagara?

5. **Lallabaa wangeela Yosef** Guutuu Wangeela. Akka an yaadutii barsiisi fi akkataa waaqeffanna kara amma jedhamee kun kan AOD irra kan caaluu ta'e waan dhihaateef jecha jedheen amana.

Zahara: Waldoottiin Kiristiyaanaa akka Orthoxii Itiyoophiyaa fi Kaatoolikii namoota du'an sadarkaa Qulqullootaatti ol kaasanii kabaju. Kana waa'ee kabajuu ayyaana Abootii Afriikoonni Oromoota dabalatee amantii isaanii keessatti qabaniin yeroo wal bira qabdan attamitti hubattu isin?

6. **(Luba Fiixee Birii)** Namoonni yaada mattaa isaanii ka'uu hindanda'u. Garuu waldoollin maqaan isaanii caqaffame fi kan kanaa ala yoo illaalle Miseenssumma horachuun gowoomsaa yokaan dirqii gochuudhaan utuu hin ta'iin tajaajjila hafuuratiis ta'e foonitii sabaaf kennamuu irrattii hundaa'uudhaan kan dhufuudha. Tajaajjila fonii fi hafuura laachuun amantii kamiin keesatii iyyuu hayyamama ta'e utuu jiruu garuu dhaabbilleen amantaa tokko tokko itti fayyadamuu dadhabuu irraan kan ka'e yaada Waaqayyoo irra akka kaatan beekuun gaarii ta'a jedheen yaada. Amantiin hojii malee dadhabaadha.

7. - Akka naanno keesa jiraachaa jirruutii galmii qaalluun itti waaqeeffamuu fi meeshaan isaa wajjin walqabtee adeemuu hinjiruu. Sababii hojiin wangeela baba'ilinaan iddo qabatee jiruuf. Idoo biraa garuu akka odeeffanootii jiraachuu mala ta'a fkn Shawa keesa.

Akka walii galaattii Kiristaanotaa fi misionii warra duraa, kana balleesuu irran kan isaan gahee akkaata waaqeffanna amantii namoota yeroo sanaatiin morman malee, meeshaa isaan ittiin waaqeffatan kana ka'anii dhuga-bau'usaan kan ga'aniis jiruu, Fakkenyaaf An Qees Tarfaa Jaarsoo sirriiti nan yaadadha gafaan hojii wangeelaatiif jecha adeema ture gaf tokko waldaa

biyy Matuu keesatii meeshaalee warra gara amantii kiristiyaantii dhufaan harkaa fuudhanii akka yaadanootiif ka'aniiru. Fkn kan akka Calle ykn ma-suba, mashaaqula, kan akka duuffe fi kan kana fakkaatan.

-Akka waldaa Warra Wangeellaatti nanna'a keenya galmii qaalluun itti waaqqeffatamuu fi meeshaan isaa hinjiru. Jiraatuus immoo kiristiyaannumma keesatii waan waa'ee baasuu anatii hin fakkaatu sababiin isaa ammo yeroo amma kana keesatii waldaan kiristiyaanaa idoo fi meesahaa itiin waaqayyoon waaqeffatan qabu. Haatu malee kan akka wayyaa aadaa bareedinaa fi uuffatamuu uffatanii yoo waldaa keesatii waaqeffatan lammummaa fi eenyumma offii mulisa sababii ta'ef kan aj'ibsiifamuudha jedhee yaada keen-na.

8. Qulqulloota du'an jedhamee maqaan isaan kan ka'amee dabalatees erga-moota kan jedhaman Woldoonnii kabajan jiruu, Amantii Afriikaa Durii dabalatee. Haatu'u iyyu malee sodaan inni gudaan kabajuudhaa fi waaqeesuu giduu garaa garumma guddaan akka jiruu beekamaa dha. Sababii isaa qulqulloota karaa isaanii dinqii hojjetamee karaa isaanii raajiin dubbatamee akka dubiin waaqayyo dubbatutii waaqayootu karaa isaan godhate. kanaa fi hin kabajamuu. haa ta'u iyyu malee kabajuu fakaate waaqesun jira sababii ta'ef of eegachuunii barbaachisa dha. ququlluu qulqulloota kan ta'e Gooftaa keenya Yesuus Kiristoosiin biratii qulqullota waaqesun sagalee waaqayootiin faalla adeemudha sababii ta'ef barbaachisa miti. Ib2:10; 5:7-10; 10:12 yoo dubbifaattan yaada kanaan kan walqabatee jiruu ta'uu isaa mul'isa.

9. Nomoonni beekuudhaanis ta'e beekumsaan ala akka tokko ta'etii yeroo fudhatan argina an kara koo garuu tokko mitiin jedha. Sababiin isaa si'a baaye afaan 'jechii' ergisaan itti fayyadaman heddumminaan jiru. akka jecha oromootii 'maaram' jechuun hiikamii, fayyii jechuudha. Kana duwaa miti Macaafnnii qulqulluun yeroo bareeffamee akka itii fayyadamaa afaanii lamiille jiran irrattii huda'etii sababii ta'ef jechaa Maaramii jedhuu kanatii walfaakkatee jedheen yaada koo kenna

10. (**Obbo Galataa Nonisee**) Dhimma dhukkubsataa fayyisuu ilaallatee shaakkallii kara waldaa warra wangeelaatii gegeeffamuu isaa maqaan isaanii ka'amee amantaa adda adda irra bayise fagoodha. Kunis kan ta'e akka waldaa warra wangeelaatii kennaan dhukkubsataa fayyisuu kenna akkasu-matii waaqayyoon biraa namaa kennamuudha. Kanaaf waaqayoo namoota dhibee adda adaatii fayyisuu yoo barbaadee karaa tajaajiltoota fayyadama. kanaaf immo gatiin kennamuu tokko iyyuu hinjiruu. Haata'u malee qallota yoo illaalle namoota Oromoo gowomsaa guda fi kisaara gudda irrann yeroo ga'an argineera beekanas. Fkn Hindaaqoo, korbeesa, korma, Hixaana kkf Namoonnii yeroo qaaluudhaaf geesan odeeffannoon hin ibsa.

-Qaaluun waanbeekuu dubbata (odeeffanno argatuu irrattii hunda'a Fkn 'harmeen koo Kalalle jedhmtii. Qaaluu tajaajiltii turtee Qaaluun odeeffanno harmeen koo laatuuf irrattii hunda'e akka waan dursee ofii isaatii waa

argee dubbatuutti akkas mitii? Jedhee abba dhimmamee dhaquu gaafa gaafatuu Harmeen koo immo 'Amantee gooftaa koo jete deebiftiif. Kun immo namicha rakkatee qaallu bira dhaqheetii dhugaa fakkaata sababii ta'ef dhukubsataan sun waan qaallun fidii jedhee gaafatuu geese dedeebi'u jalqaba garuu dhukubaa isaatii fayyu hindanda'u.

Akka waliigalaatii inni waaqayyo kara warra kenna qabanii hojii isaa isa fayyisuu danda'un mula'tuu fi inni armaan olitii caqafamee gonkumaan iyyu wal hinfakaatu¹¹. (Luba Fiixe) Akkuma beekama ta'e kenna rajjumatiiin kan tajaajilan kan waldaan kiristiyaana itii fayyadamaa jirtuu baay'edha. Akka biyyaati yoo ilaalle rajjii dhugaa kan ta'an kan akka Luba Bali'ina Sarkaa karaa isaanii kan waaqayyo dubbatee akkasumaa waa heduun biyya keenya keesatii raawa'atama jira.

Fkn- qaroomina dhufaa jiruu irrann kan ka'e namootii hundinuu iyyeesa fi sooresa, beeka fi walalla, magalaa fi badiyya utu hinjedhen itti fayyadamumma mobile akka ta'u raajaniiruu dhugumas ta'eera.

-Humna namaatii gabaa irraa argaachuun hojjisiiffachuun salphaa akka hintaanee dubbataniiru. dhugumaa qote bulaa ta'e mana ijaaruu kkf irrattii human namaa argachuun akka salphaati hinjiru. Namii dhimmamee tokko Qarshii baatee nama hojiitii bobaafatuu dhabaa jira.

-Waantii baay'en kara luba kana raajamee kan ganaa rawaa'atuus jira.

Egaan raajiin dhugaan kan akka luba maqaan isaanii ka'ame akkuma jiran, kan kenna rajjuma dhugaa hintaanee raajanii rakkina waldaa keesatii jeequmsa gudda uumanis jiruu. Maqaa isaanii yoo dha'huu dha bane iyyu hadhamanaa fi abba mana kan gergerbasan, Nama dhukubsate hinfayyita jedhanii garuu dhukkubnni kan itti hammaatee du'aan kan biyya lafaa irra godaanan jiruu. Kana duwaa utuu hintaanee kenna kana qabaatanii akkata ittiin hojochuu irrattii hanqinaa qaban irrann kan ka'e kan karaatii hafaniis jiru.

Akka waliigalaatii garuu rajjuma dhugaatiin kan tajaajilan akkuma jiran kan tajaajila isaanitiin rakkina uumanis akka jiran beekuun gaariidha.

12. Ergaan raajota waldootii wangeelaa biyya oromoo keesa caalaan isaa Madaallii isaa kan eege miti. Yoo namii cubuu hojjetee illee In Eebiffamta, Hin guddata, hin sooromta, tay'ita argata, hin ceeta'kan jedhuudha malee sagalee ifaatas ta'e gorsaa dubbii waaqayyo issa karaa lallabaa malee karaa raajotaa inni dubbatamuu yoo dubbatames baa'ye muraasa.

N.1. (Luba Fiixe) Penxe Qosxee jechuun kun mogaasa Warra Ortodoxii birra dhufee jedhu namootii keenya sababii isaas amantiin dhaabee amanti isaa AOD tii aanee utuma ta'e ille Waldaan Ortodoxii akka isaa jalqabaatii ilaallama. kanaaf iyyu isa Penxee jedhamuu kanaan «Maxee» ittiin jedhu. kan jechuun amanti isaa diidaa dhufee jechu ta'a. Egaa namootii gaafa kana dhaga'anii amanti isaa durii isa kan (Ortodoxii) kana akka jala'ataniif yeroo ta'u kana keesa immo gibira aragachuun mijataa ta'a.

Haata'u iyyuu malee adeemsii kun fiixaan ba'umsaa waan qabuu hinfaak-kenne sababii ta'e namootii hedduminaan ba'anii garaa waldaatii garaa maqaan isaanii pheexxee jedhmeesanaatii dabalamaa adeemu. Kun immo kan inni ta'e sababiin isaa inni gudaan Macaafnii qulqulluun afaan oromoottii Hiikamuu isaa irraan kan ka'eedha. Kun immoo afaan oromoo kanaan du-biiffachuu fi dhaga'uu iraan kan ka'ee dha

-Itti dabalees immo shaakallii isaanii yeroo Akka amantii AOD waaqesaa turan gabbara geesuudhaan yeroo ta'u jireenya amantii isaa kanatii garuu jaalalaan sababii ta'ef jechaa ta'u danda'a.

2. Tokkummaan Waaqa Oromoo fi Waaqa Macaafa qulqullu gidduu jiru: -Waaqayoo Uumaa isaa ta'etii aamanu. Garaa garummaan isaa AOD waa'een amantaa waaqa oromoo caaffatan utuu hintaanee darbaan dabarsi-idhaa fi seenaa dhaan dubbatama malee caaffata waan hinqabneef, fayyinas kan of keesa hin qabnee dhaa.

3. Garaagaruummaa guddatuu jira.fkn ayyana Butta yeroo ittii walarrabsan sababii ta'ef garaagara. Kan akka irrecha yoo illaalle garuu isaa guyya makarii macaafa qulqullu keesatii barreeffamee wajjin walfakkata, akkatan isaa yoo tokko ta'u baate iyyu. Sababiin isaa yeroo itti waaqa galateefatanii dha. Haa ta'u malee Irrechaan karaa fayyina isaa ta'e namootatii hin agarsiisu H. Ergamoota 17:22

4. Akkataan muudama isaanii hirmaanna uummataatiin ta'a. seera tumuutii ykn seera baasnii uummatatii gadii buusuutii, Waaqayyo uumaatii amnaautii, Sanbataa ulfeesuu isaaniiitiin walfakkatuu.

5. Yeroo galata waaqayyoof galchan akkasumas yeroo waaqayoon kadhatan maqaa waaqa isa tokkicha ta'e waamu. Tokkumaadhaan waaqeeffatu.

6. Walga'anii tokkumaadhaan iddo waaqeffannan itti gegeeffamuutii waaqeffatu

Idoon waaqeffana iddoo ittii waaqayoon walga'anii waaqeffatan malee akkuma argan iddo barbaadaniitii miti, Amalii waaqeffannaa, dura bu'ootaan gegeeffama, akkataan waaqeffanna tokkumaadhan gegeeffama gara lachaniin iyyu.

O.1. akkata waaqeeffanna: -seeraa fi sirnii waaqeffanna adada yoo ta'e iyyuu AOD akkasumas Kiristiyaanotii kan waaqesaa waaqayyoodha. Garaagarimman isaa immoo AOD keesatii Sanbataa qulqullesuuf jecha Kormma sanbataa kennu. akka Kiristiyaannummatii garuu sanbataaf waantii godhamuu hin jiru.

P.1. ?

2. Obbo Galata: -Yeroo amma keesa jiruu kana keesatii yoo hin illalla ta'e kana jechuun koos yeroon ammma kun aadaan Saba Oromoo gutumma dhaa guutuutii yoo ta'u dhaa baate illee hamma tokko «media» irratiis ta'e mana barumsaa keesatis hamma tokko waa'ee aadda ilaalchisee hubanoon uumaataf keennamaa jira. Fkn Kan akka waayya aadaa oromoo, soorii ykn

nyatii fi dhugaatii, jaarsii oromoo yeroo namaa araarsuu gaadiisa barbaachuuniif baala buufate irra ta'un kanneen kana faakatan hamma tokko mula'acha jiruu.haa ta'u iyyu malee dhimma Fuudhaa fi heerumaa keesatii Cidhii ga'ela yeroo gegeeffamuu gaa'ila kan hundeesuu waaqayoo ta'u isaa waaldaan kiristiyaan waan barsiiftuuf waaqayoo akka ittii galateefamuu taasusuun barbaachisa dha. Inni lammaffaan ammo adaa keenya keesatii inii gegeefama ture fkn kan akka arrabsoo namoota walficisiisa ture. Ruk-kutaani fi dhiiga dhangalaasuu namoota baay'e haaloo wal qabachiisaa, jibbinsaa uuma waan tureef jecha an karaa koo hin degeru. Innii farffanna dhaan adeemsiffamuu kun waaqayyoonis kan gammachiisuu darbee namoota giduutiis nagaa kan buusuu waan ta'ef gaarummaan issa hammana hin jedhamu.

3. Yaada kana guddaan degeera kana irratii qabsa'aa jiruudhas. Dhimma mogaasa maqaa illallachisee Macaaffa qulqulluus ta'e Qura'aana keesatii innii barreefamee maqooliin namootaa akka aadaa fi amantii sabaa yeroo macaafnii sun bareeffameetii jira malee maqa oromootiin miti. kan keenya utuu hin taane kan ormaatii. Kana duwaa utuu hin taane Biyya keenya keesatii ammo mootota gabaruuf, ittiin mana barumsaa ijoolle isaaniiitif argachuuf jecha isa sila Gamada jedhamun Dasta, Gamadeedhaan Dastaye, kanaaf kana fakkatan ba'yee tu jiraa. Akka kiristiyaanaatii ammo yemuun yaadu fedhiin namootaa amantii isaanii jaala'achuu yoo fakaatee iyyuu maqaan namoota mogaafamnii garuu maalif akka ta'ef hiika hinqabuu.Mogaasnii oromoon mucaa isaa mogaaffatuu hikka mataa isaa dand'e waan qabuuf Sabnii oromoo amantii isaaniiis eegachaa, afaan isaanii utuu hintuffatiin yeroo maqaa ijoollee isaanii mogaasan hiikaa fi sababii irratii mogaasan utuu hindagatin yoo taasiisan eeyumaa isaanii mul'isa waan ta'ef irrati haa hojjetamuu jedheen dhaamsa koo dabarssa.

4. Bayy'e quba walqaba. Sababiin isaas kiristaanootii baayiinaan akka nannoo keenyaatii dhimma haawaasaa keesa, hirmaanna siyaasa keesa waan jiraaniif jaarsooliin waldaa keesatii akkuma barbaadaman dhimma haawa-summa keesatii yeroo isaan hirmaanna gudda agarsiisan argina. Kanaaf iyyu qubba laffitii ittii inni quba walqbuu iddo baay'etu jira.

5. Luboonni fi hojjetoonni hafuura dhimmii isaan illaallatu dhimma hojii hafuura waan ta'ef dhimmii hojii hafuura ammo waan hudumaa of keesa qaba. fkn namnii naamuusa gaarii akka qabaatu, jaallaln akka bulu, mootota kan kaa'u waaqayyoon ta'u isaa dubbiin waaqayyo waan dubbatuuf, moototaaf buluu, wanta haqa ta'e hojjechu, sobaa irra fagaachuu kkf irratii waan hojjetaniif, dhimmii kun ittii gaafatama gudda dha waan ta'ef ga'e kana hundumaa baanaan immo gaafii jedhameetii hirmaachuun isaanii barbaachisaa mitiin jedha. Dhimma bulchiinsaa mootumma keesatii ga'e yoo qabaachuudha baatan gaarii dha.

Q1. Akkata ilaalcha amantii fi akkata illaalcha nama dhuunfaa irratii hunda'a.

2. Takkumaan waan jiruu natii hin fakkatu. Garuu immo beektoonii gochuu danda'uu kan jedhuun shakka.

3. Waaqeffannaan sanbataa irra gegeefamuun isaa walfakkeseera.

4. Waawuu

5. Waawuu

Hubachiisa: -Maqaan namoota gaafii kana gaafatamanii Lakkofsatii aanee yoo dhufee iyyuu hamma maqaa nama biraa barreeffamutii kanuma yaada nama isaa jalqabaa irratii barreeffameeti.

2. lakkofsatii aanee maqaan namaa yoo dhufee illee dhuma yaada irratti maqaan biraan yoo jiraatee yaadichii waan walfakkatuuf dabalaataaf ka'ameera.

Galatooma Zahara dha.